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CONTENTS

A New Year Blessing, *Charles Fillmore* - - - 1
According to Your Faith, *L. Stevens Hatfield* - - 6
Chronic Problems, *Jeanne Allen* - - - - 14
What I Have, *Kathleen W. Welch* - - - - 21
Formula for a Miracle, *Iola Ford Parker* - - - 28
Come Ye Apart, *Helen Walter Stephens* - - - 35
Lift Up Thine Eyes, *Mable Hansen* - - - - 40
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
"Today I Must Abide at Thy House,"
Helen Douglas Fligh - - - - - - - 52
Sunday Lessons - - - - - - - - - - 60

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from January 20 to February 19

Illumination: My mind is free and open. I listen to the inspiration of the Holy Spirit, and I am illumined.

Prosperity: I no longer harbor financial worry. I have faith in the free-flowing substance of Spirit, and I am prospered.

Healing: My mind and body are unfettered and free. I believe in and express health and wholeness in Christ Jesus.

For instructions about these thoughts turn to page 48

UNITY

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George E. Carpenter, Editor

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A New Year Blessing

from the writings of

CHARLES FILLMORE

BINDING

For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away,
And thy life shall be clearer than the noonday.

THIS IS THE first day of the new year, and I am assured that it will be a glorious year for all who seek earnestly to do the will and carry on the good work of the Father.

God created you to be happy and to enjoy all the blessings of life.

The trials that seem to beset you today are but the tests by which your character is strengthened, ennobled, and made worthy to enjoy the higher things of life just ahead.

I believe you are too grand to be crushed by defeat. You will rise above it. You are the architect of your own fate; therefore you will be the master of

21 DEC 53

circumstances and not their slave. You will not yield to discouragements. You will trample them under foot and make them serve as steppingstones to success.

You will conquer all obstacles and turn them into opportunities. Your failures today, if any, will help you to victory tomorrow. Every day will bring you new opportunities, and you will be able to meet all things with a brave spirit and a calm, courageous mind.

You will not waste your energy in useless worry. You will not mope or daydream but clothe every thought with the substance of action.

I am affirming your God-given birthright and your supreme mastery and dominion in the name and through the power of Jesus Christ.

Life is Spirit and spiritual things are spiritually handled. The beginning of this new year is the opportune time for a great revival of the power of Spirit within. It is the mind that spirit must first set free, and through the mind the body will be released from its bondage and its powers marshalled to the work of creating a new body, a new heaven and a new earth.

It is your privilege to be as free as the birds, the trees, the flowers. "They toil not, neither do they spin," but are always obedient to the divine instinct. They stand in no fear; they live in the holy Omnipresence, always doing the will of Him who sent them. It is your duty to do likewise. That which is instinct in them is loving obedience in you.

Make a new covenant with God. Resolve to be attentive to His voice and to do His will at any cost,

and He will free you from all bondage to the old and limited. Your bonds will slip away into the sea of nothingness, and you shall sit on the shore and praise the loving All-Good that you are never more to be frightened or discouraged.

Man can never exercise dominion until he knows who and what he is and, knowing, brings forth that knowledge into the external by exercising it in divine order.

There must be a renunciation or letting go of old thoughts before the new can find place in the consciousness. Jesus horrified the Jews by healing the sick, plucking grain, and performing other acts on the Sabbath day. To them the doing of these acts on the Sabbath day was sacrilegious.

But Jesus knew all the exacting ecclesiastical rules to be man-made. It was His mission to break down this mental structure, which had been reared through ages of blind servitude to form and ritual. The Mosaic law had been so rigid that it held the Jews in its icy bonds to the exclusion of all reason and common sense. Jesus saw this and He purposely overstepped the bonds of religious propriety in order that He might more effectively impress on them that the old Mosaic dispensation was at an end. He told them that He did not come to break the law, but to fulfill it. He was speaking of the true law of God and not their external rule of sacrifice, penance, Sabbath observance, and the like. He knew that those rules were of the letter—purely perfunctory; that they were in reality hindrances to the expression of the inner spiritual life.

Those who have received the mental quickening of

Christ must see to it that their bodies have a corresponding refinement. The body must also be braced to receive the Spirit life that follows the enlarged idea. Declarations of the strength and power manifest in the body should be frequent, and the body should be expected to respond. Man has more than the seven ages depicted by Shakespeare. They are legion and are formed by the mind and can, by the mind, be transformed. They are the result of generations of assent to appearances and of affirmations of reality of bodily weaknesses that were transitory and could have been dismissed quickly had they been taken in the bud.

A change of mind affects a corresponding change in the body. If the thoughts are lifted up, the whole organism is raised to higher rates of vibration.

A healthy state of mind is attained and continued when the thinker willingly discards the old thoughts and takes on the new. This is illustrated by the inlet and the outlet of a pool of water. Stop the inlet, and the pool goes dry. Close the natural outlet and the pool stagnates, or, like the Dead Sea, it crystallizes its salts until they preserve everything that they touch.

The belief in old age and the effect of advancing years on the body are the most persistent and deeply entrenched states of mind to be overcome. Even doctors, those who minister to man physically, admit that they can find no good cause for man's physical decline with the years, and they concede the truth of the slogan, "A man is just as old as he thinks he is."

Both John and Jesus used the same slogan at the inception of their reform movement, which was, "Re-

pent ye!" which means, "Change your mind!" Change your mind! All religions are based on states of mind, Christianity being no exception. Jesus threw bomb after bomb at the popular religions of His day. He revolutionized the Mosaic law and set up new standards of thought in every department of life. Every generation since His advent has witnessed the blowing up of some old religious tradition and the institution of a new and more practical one.

Unity's cardinal teaching that the body is the Garden of Eden, the home of the soul, the seat of the kingdom of heaven, the present and future home of man; that the union of God and man is taking place right here on earth right now, and that we are all angels by birth—these are a few of the mental and spiritual bombs that Unity is exploding in this generation. And there are more to follow. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

In this new year praise God you know that, through the understanding of His Spirit, your mind is renewed and quickened, your body healed, and your affairs prospered.

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace be established throughout the world, in the name of Jesus Christ.

According to Your Faith

L. STEVENS HATFIELD

A MAN WILL SAY, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by *my* works will show thee *my* faith."

"Now faith is assurance of *things* hoped for, a conviction of things not seen. . . . By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. He that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him."

It is unfortunate that faith has come to be associated with and limited to religion. We live hourly by faith, but it makes a great difference whether our faith is centered in external things or in the omnipotent indwelling Spirit of Christ in the midst of our being.

Jesus said to His apostles, "Have faith in God." Faith is a faculty of the mind, and like all other faculties it must be trained to do its true work. The development of faith is accomplished quicker and more fully through the emotions than through the intellect or reasoning. But faith is more than belief, it is more than passive acquiescence. It is belief to the point of accepting, to the point of doing. It is alive, alert, buoyant, joyous knowing.

Faith gives us a powerful hold upon the good in life. Through it we have the courage to seize upon

that which we desire to see come forth. It is the antidote to doubt and unbelief and fear. Faith links us with something mightier than our own personal efforts. When we have faith in God we stand with Him. We feel Him with us in all that we do. Faith establishes us in the very power of God.

Have you a problem that seems beyond solving? Forget it for a minute and think upon the power of God active throughout the universe. Realize that within you is this same power, mighty to right every error, to adjust every situation, to cause good to be established in all your affairs. Nothing can stand against you when your faith in God is complete.

Faith is a master molder. It takes the ideas in your mind, clothes them with substance, and brings the finished product into expression. Are you walking with gladness of heart in a world of harmony, order, and plenty? Is your body filled with vibrant strength and health? Is your mind serene and poised, alive with ideas of service and success? Then you may be sure that your faith is in fine working order.

If you are tired, weary, listless; if your daily work exhausts you; if you feel the need of renewal in mind and body, you have turned your back on God, you have stepped out of the light of His love, you are doubting His word, for did He not say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I will not fail thee, nor forsake thee." If you do not believe Him then you have lost your faith, and it behooves you to begin now at once, to "stir up the gift of God, which is in thee." Catch a new vision of the world and your place in the scheme of things. Eternally, unchangeably, un-

der all circumstances you and the Father are one. All His wisdom, all His knowledge, all the attributes of His Being are within you. If your faith is weak, take hold of hope.

Hope gives encouragement to your soul.
Hope blazes new trails for your faith to follow.
Hope envisions the substance your faith can mold.
Hope is the light of God brightening your mind.

Follow your inborn hope. It will strengthen your faith and lead you to undreamed-of heights.

If any organ or function in your body appears to be sluggish, stir up the gift of divine life in nerve and cell and bone and tissue and feel every part stimulated and quickened to new activity and order, new regularity and perfection. If in any part of your being you are aware of the need of greater beauty or harmony or wholeness, let the Father stir the divine gift of life into radiant and peaceful expression. Live every day cheerfully, ardently, anticipating only the good. Know that no person or outer condition can keep you from reacting joyously to life. Know that nothing can destroy the confidence, the faith you have in your ability to achieve success and happiness. Hand in hand with the Father you go forth each day, eager to live, to serve, and to accomplish.

Realize that God's law is at work in your world and will unfailingly establish order, peace, health, and plenty for you. All along your way hearts will be warmed by your optimistic spirit. As you lift your eyes to the Christ within, you have access to the infinite resources of the kingdom of heaven within and about you.

"Son of man, lift up thine eyes now."

Today is your opportunity to learn new things, to increase your capacities, to live more deeply and joyously. Whatever you are doing now, however unimportant it may seem to you, it is your opportunity for advancement. If you wait for something bigger to come to you, it may never materialize. If you have faith that that which you are doing now is for your highest good, the way will open for greater achievement, and your present moment will be filled with happiness.

Let the zeal of Christ find expression in you through your faith. Every great achievement has as its impetus the vision, the courage, the enthusiasm of an indomitable will that, through faith, triumphantly overcomes every obstacle and makes of it a joyous venture. Recognize only God's power in your world, and only His power will operate in your mind, body, and affairs. God in you is more powerful than any negative influence. Nothing in all the world can hold you in bondage when you have the consciousness of His presence in you and faith in your oneness with Him.

"God . . . calleth the things that are not as though they were." The declaration, "It shall be done," when there is still no visible evidence has power to bring the desired object into visibility. "All things are possible to him that believeth"—to him who can see and feel himself in possession of the thing he desires even before it materializes in the outer realm. To know and accept in the mind before a thing is manifested in tangible form is faith.

When your faith becomes a living part of you to a sufficient extent, the impulses, emotions, and

thoughts attendant on such faith are mighty and constructive enough to rearrange and rebuild brain cells in preparation for the fulfillment of that faith.

Through your faith you change your outlook on life. Through your faith you see as God sees; you behold all things working together for good, because your faith is working for good and so creating good conditions in your body and in your world.

Cultivate a mature, developed faith in God and you will never react with fear and anger when you are under emotional strain. Your health will be better, and you will be less susceptible to disease.

Jesus gave the supreme example of unshakable faith. His faith was so firm and steadfast that before He uttered the word of prayer the desired good came into manifestation. Over and over He said, "Thy faith hath made thee whole." Faith is one of the greatest forces in our spiritual life. If we want success in our work, prosperity in our affairs, health in our bodies, or harmony in our human relationships, we must declare our faith in the Christ within and then rest on the assurance that our declaration opens the way for the fulfillment of our righteous desires.

It is a great joy to have the assurance of God's power, to rest in His promises, to feel the infolding presence of His love. When you are established on the rock of faith nothing can prevail against you. When you stand firm upon it you cannot be moved, you can revolutionize your life.

If you are not experiencing the success of which you know you are capable, you need to increase your faith in God and in your own ability. Human effort

is a must, but it should be reinforced with strong faith in God, strong faith in your inner power. Then you can conquer gloriously any and every situation or problem that appears in your life. You will have nothing to fear; nothing can hinder your progress, for God is with you, and you cannot fail.

"Behold, I am Jehovah . . . is there anything too hard for me?"

As you quiet all questioning and doubting and direct your trust toward God, your faith in Him increases until His power becomes such a reality that you know beyond all doubt that He is ever with you. Realizing your divine sonship, you see the beauty of faith as it helps you to make right decisions; you are conscious of the grandeur of understanding as it obliterates petty differences. You have faith in God to guide your way; you know that His law is perfect, because it works in all your affairs to bring your good to you.

You may think that you are lacking in faith, but it is impossible for you not to have faith, for it is through faith that you live. With every moment of your life, with every thought you think, with every act you do, with every movement you make you are testifying to your faith.

God did not create you and place you in His good world without the spiritual equipment that permits you properly to fulfill His purpose in you. Deep in your heart is the spirit of inborn faith—faith that knows your desire and capacity for strength, happiness, and prosperous living; faith that holds you true to the highest and best in yourself. It is necessary only to follow the dictates of your inner faith mo-

ment by moment, day by day to see the fulfillment of your highest spiritual aspirations and ideas. Your ability to do and to be, your capacity for growth and perfection is always equal to your vision of your highest self.

Faith is a part of your very being. You live by it; you exercise it every day just as you think, see, hear, and do. It is the first requisite to demonstration. It is the connecting link between cause and effect, between the invisible and the visible.

In the world in which we live we are faced constantly with decisions and we want to make them wisely; we want to be divinely guided. When we put our faith in God and wait upon Him we need never feel fearful or uncertain, for we are guided by His wisdom; thus, we are assured of ways of pleasantness and order in our mind, body, and affairs.

What do you need today? Wisdom? Life? Courage? Peace? Adjustment? Prosperity? Stir up your faith in God. Declare it. Accept it. Act upon it. Rejoice that He has given you the freedom of choice in all that concerns you. Choose that which you wish to express in your life and eliminate that which seems undesirable by controlling your thoughts and actions.

"Have faith in God."

Faith as expressed by Jesus was a strong, positive quality. He knew that the power of good was greater than any negation and through His living faith He overcame all obstacles, even the final obstacle of death.

Do you have problems of disease, lack, inharmony, limitation of any kind that you desire to

solve? You can solve them, for within you is the same power that Jesus had, and He gave you this promise: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." He proved that faith does bring results. A realization of faith in Christ gives you all the necessary power to overcome every kind of limitation. Through faith in Christ within you you have power to change every negative situation in your life to good. You can transform every circumstance and make it yield good. The power and authority are yours.

"All things are possible to him that believeth."

"Blessed is the man that maketh
Jehovah his trust."

"If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

"Continue in the faith, grounded and stedfast, and not moved."

WAIT BEFORE WRITING

During the latter part of the Christmas season handling, transportation, and delivery of mail may be slowed, so please allow plenty of time for your Unity literature orders and the periodicals you regularly receive to reach you. While the Christmas mail congestion lasts into January, practically no mail is lost as a result. But delays do occur, so will you help us by waiting patiently for your literature to arrive? Thank you.

Chronic Problems

JEANNE ALLEN

HAVE YOU A PROBLEM that seems to repeat itself over and over in your life? Have you despaired of a solution to this particular problem? Perhaps your problem revolves around a physical condition, and you worked with it, struggled with it, treated it, and believed that at last you had conquered it—only to have it recur! Or possibly your particular "Achilles heel" deals with human relations. You long desperately for companionship, to be surrounded by loving and understanding friends who will share your interests and activities and rejoice with you in your discovery of the brighter, fuller life you so desire. You may have felt that you had found this companionship with some acquaintance only to discover that your new-found friend was not the person you thought him to be. Once again you were thrown into the realm of loneliness and disillusion from which there seems to be no escape.

Maybe yours is a financial problem. You work and strive for some degree of financial security, but seem unable to quiet the growing anxiety within you that you will never surmount the rising expenses and demands of today's world. To be sure, eventually the bills that pile up in your desk drawer get paid, but new ones take their place; and so it seems that you are on a merry-go-round, forever struggling to meet some new financial crisis. The knowledge that

others are faced with the same conditions that confront you may give small, doubtful solace that you are not alone in your misery, but offers nothing in the way of constructive overcoming of that ever-recurrent problem in your own life.

It is difficult and almost impossible at times of greatest stress to look upon unnatural and undermining chronic situations as reasons for rejoicing. But adversities can be blessings in disguise. This is one of the first and hardest lessons a Truth student must learn. Regarded in their true light, these situations are but warnings that our eyes are closed to some particular phase of the Truth and if rightly utilized, can teach a great and powerful lesson, can lead us to new and glorious freedom through our overcoming of them.

Let us assume that your problem is one of health. You suffer an attack of a particular malady, but after you begin to feel a little relief from suffering, how do you regard the attack and the subsequent relief? Do you look back upon the pain with bitterness, wondering "why this had to happen to me," or are you grateful for the blessed aftermath of relief? Do you find in the letting up of pain new hope for complete recovery, or are you filled with fear that the condition may return? The easing of bodily pain, even for a short time, should prove to you that somewhere in your body is a power that can grant relief. Then, why do you fear that this relief is only temporary? Why, if the surcease from pain comes at all, can it not be sustained? If you could affirm this with true belief and faith, if you could trust the Power within, which operates and regulates your

body processes, if you could become as a child who confidently takes his father's hand and allows an older wiser one to lead him safely through some pending danger, you would find that the heavenly Father would lead you safely out of your despair. Thus, your pain would be temporary, your relief, release, sustained forever, or for as long as you truly trusted and were not afraid. And would not this overcoming give you a far greater, more lasting faith, more blessed gratitude for a renewed and healthy body than if you had never had the unfortunate problem to meet?

But you say, "I thought myself fully cured, and then a few years later the old condition returned." If this is the case, you never really let go of the condition in your mind. Somewhere the memory of the malady and the fear of its recurrence remained. If this has happened to you, then you must start searching in your own mind for the cause of the recurrence. Obviously, you did not learn your lesson completely; your faith in the Power that controls your body was not completely established. If you will welcome this as opportunity for further illumination and determine that the Power which performed the healing in your body in the past will arise again when you call on it, your previous experience will give you a strong weapon to employ against the current condition. When you cease your struggles and give yourself entirely over to the pulsing, inner Power its healing balm will afford you another chance to reaffirm your faith and provide an everlasting ally against future difficulties that may arise.

If you are lonely and long desperately for com-

panionship, how comforting is the thought that you are never really alone, but always surrounded and infolded by the Presence that gave you life and keeps it flowing within you. The realization of this Presence is enough to give you all the confidence you need to find the human companionship you desire. Loneliness is as much a disease as any physical ailment and can be met and overcome in much the same manner. In loneliness, as in disease, you allow yourself to become fearful; however, in disease your fear settles in your own body, while in loneliness it directs itself to other persons. If you have been disillusioned by placing your faith in someone who has not lived up to your expectations, have you ever considered that perhaps you, too, failed to live up to his expectations of you and that perhaps he is as disillusioned over the loss of your friendship as you are of his?

In the case of loneliness, as in sickness, you must first examine your own mind to discover what it was you wished to find in the person you hoped to have as your friend and check with careful, almost devastating honesty to see if you yourself possess the qualities that you looked for in him. Friendship lies in giving as well as in receiving, and if you do not give out the qualities you desire to find in a companion or group of companions, how can you honestly expect them to be given to you? You must earn the right to expect good from others and once you have earned this right by your own thoughts, actions, and deeds, you will never have cause to be fearful of being devoid of human companionship. Your very presence will be a joy sought after by all who come in contact with you. You will have no

need to search for companions, for they will come to you freely, naturally, and in quantities. If, after a true effort to change your own attitude, you find still another disappointing friendship, then you must welcome the disappointment as a chance to prove and improve your conscious opinion of the friend in question and to check yourself for the fault you have found in him. This new experience will bring you still closer to the perfection you seek, and as your fear or animosity toward the offending person dissolves into compassion and understanding, you will be exhilarated by the knowledge that the power within has taught you still another valuable lesson to employ in your relationships with others.

If your problem is purely financial in aspect, you are more fortunate than you realize. True, it is not pleasant to feel the constant press of obligations, but there are many vital truths to be recognized that will ease the strain. You have your health to work with, perhaps a family of loved ones surrounding you. You may feel that the urge to provide your family with the necessities and luxuries they deserve is the reason you are overburdened with expenses. It is not wrong to want to give them the best you can provide, but more than likely they would prefer a little less of the best of material possessions and a little more of the best of you. In your zeal to provide, in your anxiety to maintain a certain standard of living, have you allowed yourself to become distracted, remote, or maybe a little testy with the ones you are struggling to bless? How much better to relax your frantic struggle for material gain and enjoy the blessings you already possess so abundantly.

Look back—in all your past experience have you ever been completely down? You have not, or you would not be here today, worrying about present or future emergencies. Somehow you managed to get by before, and deep in your heart something tells you that you will continue to get by. When you stop looking at the things you do not have and count the abundance of that which you do have you cannot feel yourself to be totally lacking in good. Once you relax your struggle to make ends meet and become aware of the plenty that is yours now, today, you will discover that your mind is far more apt to expand to new ideas and plans that will show you the way out of your financial difficulties. A mind oppressed by grim forebodings of dire events cannot be expected to give forth the constructive flow of ideas necessary for lasting success.

When the tendency to anticipate future disaster is conquered by the realization that we have all we need for today, we are well on the road to a real security that can only accompany the knowledge that our wants and needs are provided by the one Source, which gave us life and all things necessary for its joyous fulfillment. If you stop to think about it, can you actually name or describe this doom that seems always to portend? It lies only in your mind, and even while you dread it, your mind has given you one escape from the actual experiencing, for it is never quite upon you, it is always a trifle in the future. Somehow you always know you can get by today or this week or this month, but it is the next day or the next week or the next month that you fear. Get off the merry-go-round. Trust the power that

has given you bountifully of health and friends and loved ones to give you the means by which you can sustain your health, your friends, and your loved ones. When this trust has really taken hold you will be able to snap your fingers in the face of financial worries and "live for this day." And in the overcoming of your fears you, too, will find that adversity can be a blessing in disguise, for you will learn that the true source of all supply comes from the power we call God.

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

What I Have

KATHLEEN W. WELCH

Peter said, Silver and gold have I none; but what I have, that give I thee.

ONE FREQUENTLY HEARS it said that nothing can be done in the world without money. The inspiring story of Peter and John's healing of the lame man at the Temple gate called Beautiful is a shining example of the falsity of this claim.

Peter, like his Master, had very little money, and the lame man was begging for alms. Peter shook his head. "Silver and gold have I none," he said, and one can imagine the man's disappointment. "But," Peter added, "what I have, that give I thee." And what a gift! A man, "lame from his mother's womb" and over forty years of age, received full use of his feet and legs, and was able to shout and leap and walk through the doors of the beloved Temple for the first time in his life. What were silver and gold compared with this gift.

"What I have, that give I thee." When Peter used and gave what he had "miracles" occurred. When you and I use and give what has been given us wonderful things will happen also. There were many things that Peter did not have. He did not have a college education, social position, or prestige. He was just an ordinary, everyday working man. Up to the time of this healing he did not even have much moral stability. Not long before he had lost

his nerve completely and denied his Master three times in one evening. He had always had an impulsive, somewhat childish nature; but underneath he was a man whom Jesus knew and understood and loved, and this is the reason Jesus changed his name from Simon to Peter, which is derived from the Greek word *Petros,* meaning "a rock." Peter developed from a negative and weak character to one of positiveness and strength, and his great faith in Jesus enabled him to become a channel through which the Christ Spirit healed.

The Spirit of good cannot "give" through a negative, fearful person. Most persons are conscious of their limitations, but it is a waste of time to repine and regret that we do not have more skill, more understanding, more wealth. Such negative thinking tends to smother that which we do have. No man is ever condemned for not using abilities he does not possess. Peter was not expected to send the cripple to an expensive physician, or even to buy him new clothes to replace his rags. He was only required to use what he had, and when he did the results were so marvelous that all Christendom has been talking about it ever since.

"What I have." The teaching of Jesus was concerned much more with the "do's" than with the "don'ts." Never did He teach that man will be considered good because of what he does not do. His plainest and most uncompromising words of warning were directed against the sins of omission, as indicated in His parable of the servant who failed to use his talent; of the young women who failed to supply their lamps with oil; of the rich man who

failed to relieve the sufferings of the poor man starving at his gates. His teaching was clear and dynamic in what His followers should do. "Seek ye first his kingdom." "Love the Lord thy God . . . and . . . thy neighbor as thyself." "This do, and thou shalt live." "For whosoever shall do the will of God, the same is my brother, and sister, and mother." "So let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

The world is not interested in what men and women do not have or cannot do or do not believe in. The vital questions in anyone's life are: "What do I believe? What do I have? What can I do? What use am I making of what I do have? In other words, am I making my life *tell*—for good?"

Dwight L. Moody was once preaching to a great crowd, and, as usual, he was striving for sincerity in his message rather than for precise, literary form. A certain fastidious man was sitting on the platform that evening, and at the close of the service he went to Mr. Moody and said, "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody. "My early education was faulty; and I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ. How is it with you?"

Peter was positive in his sympathy. He was on his way to the Temple to pray when he met the cripple, but he was not blind to the human needs

around him. He could have cast a look of pity on the man and hastened on to his prayers, promising himself that he would send him food later. He could have thought, "But there are so many cripples and sick people in Jerusalem, of what avail is it to help just one, or even a few?" But Peter was both positive and compassionate and put himself in personal, friendly contact with the current human need. "He took him by the right hand, and lifted him up"—not only to suddenly strengthened feet and ankles, but also to renewed courage and joy and reawakened life.

"What I have, that give I thee." Everyone has something to give—perhaps no silver and gold, perhaps no outstanding talent. However, he has something far more precious to give—courage, hope, moral and spiritual upliftment. A man cannot keep all he has to himself. We are expected to use the intelligence God has given us; we are here to make our lives *tell,* to send forth our love and our good influence so that other lives may be happier and better than they would have been without us. "Ye are seen as lights in the world, holding forth the word of life." Yes, Peter, through his great faith in Christ, did much more than give the cripple alms; he did even more than cause him to walk. He allowed his love, his compassion, his own courage and faith to flow forth into the man's heart and mind, and the warmth and glow dissolved the mists of heredity, the years of mental and physical bondage, hopelessness, and helplessness, and the man found himself "walking, and leaping, and [best of all!] praising God." Peter turned him about—turned

him from negation, from helpless dependence on others with its despondencies and frustrations toward the light of positive, wholesome, constructive, joyous living.

Peter refused to take any credit for the healing. He cried to the multitude: "Why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus. . . . And by faith in his name hath his name made this man strong, whom ye behold and know." Many persons have faith in Christ to bless and to heal, but they do not feel that they are good enough or understanding enough to use their own faith to help others. But we are not told to have faith in ourselves, in our human selves. We need only to have sufficient faith in His name and in His power to bless and heal and raise up into positive, joyous living. Spiritual healing reaches into every part of man's being. If we have sufficient faith to allow the light of Spirit to shine through us into a sick mind or a lonely heart, the mental and spiritual healing that results will most assuredly heal the physical also.

"What I have." Through faith in His name, in His love and power, we may all cultivate our gifts of love and compassion; of tender awareness of the needs of others, the hungers of the human heart, the strivings, the temptations, the heartaches, many of which we have experienced ourselves. We can let our "light shine"; we can reflect the radiant, warm influence of the indwelling Christ in others. "And

I [the Christ], if I be lifted up from the earth, will draw all men unto myself." Some persons desperately need to talk over their problems and heartaches with a sympathetic listener, but our sympathy must be more than just passive listening or negative acceptance of trouble. It must give out something—a loving, understanding, dynamic faith in the inner beauty and goodness and strength of the troubled one. Just as Jesus saw the strength in Peter, just as Peter saw the perfect feet of the cripple, just as the Father sees the perfection and glorious possibilities of all His beloved children, so must we look deeper than appearances to the inner Christ self. In this way we uncover the Christ self and bring it to the surface. And this may be our priceless gift to our fellow men if we are unselfishly loving enough to obey the Master's command, "Feed my sheep."

"What I have, that give I thee." Give your love, your sympathy, your gift of joy and laughter, your patience and courage and strength. Take time each day to pray and commune with the source of all these spiritual qualities, so that you may draw them into your mind and heart and build up a reserve to use in helping others. And remember, God cannot use a negative or depleted person as a channel. See that you remain positive, affirmative, serene, strong, a good shepherd ready and willing to feed His sheep with love and wisdom when the need arises. God needs you. God needs your gift and He is willing and ready to help you cultivate it. Make your life and influence *tell,* so that the world will be a better place because you live in it. Live in the positive mood, the sympathetic mood, and in the mood of faith, then

"by faith in his name" you will heal and bless and encourage and strengthen.

Dear Father, help me to be alert to the needs of the people around me. Help me to give what I can, however small a contribution it may seem to be. Help me to see that the smallest seed sown in the heart of man may become an orchard to Thy glory.

Work To Do

Fay Wilson

Begone, error thoughts,
For God and man have work to do
To keep this life in order.
There are high goals to achieve,
Ideals to work toward, broad visions to attain.
There is no room for narrow thoughts like you.
Room, yes, for thoughts of love for neighbor,
But not for selfishness.
Room, yes, for thoughts of peace and joy,
But none for hate or sorrow.
You are not true; you are but shadows
"Cast by turning." True thoughts are good,
Wise, kind, loving, helpful, loyal;
They are divine and must increase
Until all the world is bright
And all men express His truth
In every thought and word and deed.
Yes, God and man have work to do.

Formula for a Miracle

IOLA FORD PARKER

ONE OF THE best-known stories in sacred literature is the Children of Israel's escape from Egypt. The dramatic high point came when they found themselves trapped between the armies of Pharaoh and the Red Sea. The Israelites themselves believed that they faced a hopeless situation. Moses, with all his training and intelligence, was at a loss to know how to save his people. When at last God commanded them to go forward the order must have startled even him. But when they did go forward—right down to the beach—the water divided for them, and they passed over on dry land. Whether the waters were swept aside by "a strong east wind all the night," by a tidal wave, or by a sudden piling up into walls on either side, as some believe, the event was none the less remarkable.

The Bible is filled with many such dramatic occurrences. Most of the stories are told in such a straightforward manner that few persons doubt their truth. Many accounts are given by eyewitnesses and are vouched for by several other persons. If these miracles did take place, there must have been a potent force in the world at that time that is not now in widespread evidence.

Today sincere thinkers are beginning to ask what has become of this force. Many people believe that the coming of Jesus made miracles no longer necessary. The most common reason for doubting the

modern manifestation of supernatural power, however, is a misconception of the meaning of "supernatural." No so-called miracle ever set aside or went contrary to the laws of nature. The supernatural of today becomes the natural of tomorrow. There is no supernatural; there is only God's great natural! When anyone—prophet, priest, common man—performs a seeming miracle he is using laws of God that are beyond common knowledge. Spiritual advancement brings awareness of these greater laws, and practice brings skill in using them. Nothing has happened to the power, but something has happened to our ability to use it.

There is a formula for miracles. It was given to the world thousands of years ago and was later clearly and simply postulated and demonstrated by Jesus. Jesus made it possible for the common man to accomplish, to some degree at least, what only the priest and prophet had done before. The spectacular and dramatic manifestations recorded in sacred writings may or may not occur again, but it is possible for people to use some of the higher laws in solving their problems today. Jesus urged and expected His followers to test them.

All of us at some time in our lives face the problem without an apparent answer, the crisis impossible to avoid—the "Red Sea" we cannot cross. Individuals meet these obstacles in different ways. Most meet them with fear and worry; many with hopeless panic. Some depend on chance or luck; many pray. Only those who employ the divine formula retain their courage, poise, and calm assurance.

The potent recipe that gives man so much con-

fidence and power begins with a very simple step, prayer. When we face problems too big for us our instinctive first step is an appeal for help, and often when there is no other person to help us those of us who have been taught to do so pray. Anyone can pray, even if he cannot put his petition into words. Many who believe that prayer must be expressed in certain phraseology say they cannot pray. True prayer is a cry from a child to his Father, and actual words are not even needed. Nor must a person be perfect before asking help. If this were true, no one could ask! So all can take this first step, and even this will give courage and new strength.

If your prayers are seldom answered, it may be because you are asking without believing that they will be answered. To be assured of an answer to prayer one must use faith. This step may be difficult. At first it may seem as impossible to use faith as it is to solve the original problem, but the use of faith is a skill and may be improved by practice. If you are a beginner and feel you have no faith at all, be assured that the act of praying denotes that you have some confidence in a higher power. Faith is not just a reiteration of belief; neither is it a credulous acceptance of what someone else believes. Faith is not a forced conviction that your own wanted solution will come to pass. The perfect answer may be one of which you have never dreamed. To exercise faith, you must believe that God, knowing your difficulty and knowing the solution, will give you the best possible answer. Your faith must be in God, not in the coming to pass of certain desired events!

When you are in the midst of a trying crisis

worry may be sublimated to intelligent planning if you gallantly exercise your faith. If for just sixty seconds you can relax in the assurance that God will give the best answer, you will gain strength from that one moment of freedom. The next time, try it for five minutes, and so on until you have hours of relief.

The third step is easier, for it is concrete. Along with faith comes work. Lay the groundwork for your miracle by doing everything possible to help yourself, keeping alert at all times for new leadings.

And now, after prayer, faith, and work comes the fourth and last step. This is the mysterious *x* ingredient that makes possible the manifestation of the higher laws, which some call the supernatural. It was the ability to take this step that set the prophets and masters apart from the ordinary good men.

The last step necessary for a true miracle is the honest and continuous striving to keep your life in harmony with divine law. This means much more than a pious, negative goodness. It means a weeding out of prejudice and littleness, a sincere effort to practice the Golden Rule. It means the cultivating of a love for all humanity and a sharing of everything that you have—your understanding, your abilities, your money. If you are choked with envy, selfishness, intolerance, or pettiness, God's higher laws cannot operate through you. This step may take time—but if you are facing your "Red Sea" and need help now, make a beginning at once! Let your first act be a smile for your worst enemy, a good word about your most troublesome neighbor, an anonymous gift to a good cause. If your motive is

right, the simplest beginning will start divine law to operating in your behalf.

A few years ago there was a popular movement urging everyone to "obey that impulse." Failure to do so was supposed to cause all sorts of inhibitions. Fundamentally the idea was sound, but it was carried to harmful lengths. Some persons used the slogan to excuse their selfish and even cruel actions. Examine your impulses, and common sense, if not your conscience, will tell you which impulse to obey. A good impulse is often accompanied by a prophetic glimpse of the happy results of your contemplated action. In beginning to harmonize your life with higher principles, search your thoughts for good impulses and obey them.

When some blessing came to them, ancient mystics often set aside a portion of their money or goods for a worth-while purpose. The Jews practiced tithing, the giving of one tenth of their increase to the Lord. If you desire to see a true miracle in your life, start with your next pay check to take out one tenth for your church or for some other religious cause. Give the tenth at once! Do not wait until your bills are paid. Give the tenth at once. Do this especially if your income already seems too small for your needs and see what happens. This is a concrete test of faith; those who pass it soon see that they have made possible the operation of strange divine forces.

After you have taken these steps, after you have prayed, exercised your faith, made every effort to help yourself and to harmonize yourself with divine law, look for the miracle. It will come! The

answer to the impossible problem will unfold. It may be unexpected and different from any tentative solution you had arrived at by objective reasoning. It may involve a rebalancing of your whole life—a change here, a change there, subtle and delicate, to fit in one with the other. Remember, the solution seemed impossible. Changes had to take place to make it possible.

While you are waiting for the best possible answer to your problem and seem to be drawing closer to an impasse, the temptation to worry will probably come back. If things get darker, do not try to plan for the future. Live day by day thankfully. If necessary live hour by hour, or even minute by minute. And at night when you lie down know that sleep is God's "time out." Though anxiety be present, it will be different from the hopelessness previously experienced. There will come a strange thrill of high adventure. The very air will seem to be filled with an exhilarating essence. This is the beginning of the miracle. If you are familiar with the old Bible stories, you will know how Elijah felt when the ravens fed him, or the incredible wonder of living on manna sent fresh each day. You will begin to realize that you are no longer living by your own objective efforts alone but are sustained by a very real spiritual power.

It is now that the miracle takes place. It may come suddenly or it may come gradually, but if you have followed the formula faithfully, the result will come as surely as a known change follows the combining of certain chemical elements.

In the majority of cases the answer that comes

will be far better than any you may have hoped for. If you have followed the formula, you have made it possible for the very best to come. Do not be deceived if the solution is very natural, remember that the supernatural is just God's great natural. Jesus used divine law when He fed the thousands from one little lunch basket. It was no less a miracle because He understood what He was doing, and we do not.

Ravens may never bring you your supper, nor are you likely to find your breakfast among the dewdrops. The answer to your difficulties may be very unexciting and unsensational, but it will be a miracle if it solves the problem that once seemed impossible. If you want to experience the excitement of adventure, the thrill of bold daring, try this formula the next time you face a "Red Sea."

I know the law of justice rules. The great reservoir of good is forever active and flows out in unlimited directions, and nothing can prevent my rightful inheritance but my own near-sightedness, which comes from looking to material causes. As I lift my eyes to the source of all good, I know there is no lack. There is no limitation except that which I place upon myself, and that is not real. God is supreme.—M. L. HURST

Come Ye Apart

HELEN WALTER STEPHENS

IN THEIR BOOK, *Teach Us to Pray,* Charles and Cora Fillmore say: "Faith healing through prayer has become a practice founded on principles that never fail when rightly applied. . . . When we 'take with us words' and attempt to go into God's presence, our faith in Him is the power that swings wide open the gate that leads into the inner kingdom. But in order to keep the gate ajar it is a daily necessity to withdraw into this deep stillness of the soul."

One of Unity's main teachings is the observance of daily affirmative prayer and meditation. But often we do not see the need for or really observe a definite time of prayer and meditation until some event in our life suddenly awakens us to the necessity of divine help.

A short time ago, I realized that a change must be made in my way of living. I was fast becoming a "nervous wreck." We hear the term "nervous wreck" frequently, but it is not until we are threatened with this possibility that we really understand its implications. Harassed on every side by too many tasks, having too much responsibility, and seeing no way out, I began losing my emotional stability and physical well-being. I even began to fear a state of mental unbalance unless I could feel release from my exacting duties.

About this time I came across an article on daily

meditation in *Weekly Unity.* One sentence read something like this: "If you will go aside and diligently wait upon the Lord, any difficulty that you find yourself in will be wiped out by the loving power of God, for He has never yet failed to deliver anyone who came to Him in simple faith."

"Any difficulty." "Anyone." This, then, meant me and my trouble, including my continual throbbing headaches and all the other negative conditions that accompany a negative state of mind.

I had tried to form a period of daily prayer a time or two in the past, but I had never followed it through. After a while I always allowed other activities to crowd it out. But in the midst of a hurried, blisteringly hot summer, I once again determined to sit down for a few minutes of each day and try to marshal my thoughts along the lines of Truth.

At first, it was little more than a physical silence, and I doubted that I could ever observe a regular period of prayer. Yet somehow I must have believed that not only Charles and Cora Fillmore but all the other successful users of this method were reaching out to help me escape from the terrible mental and physical strain I felt. Mechanically I did perform the act of taking with me "words" and attempting to "go into God's presence."

During the months that followed, I derived many benefits from this experience, and there were two especially helpful ones that I want to tell you about. The first was of the greatest personal benefit because it served a special need for mental and physical relaxation. About six weeks after I started my daily

prayer period, a friend asked me to accompany her on a twelve-hundred-mile trip. It was a trip she would have had to make alone if I had not gone with her, and she allowed me to pay only my own personal expenses. I had always desired to see other sections of the country, but until then I had never had the opportunity of a long trip.

This trip relaxed, rested, and helped me to regain my former poise and dignity. Anticipating the trip, actually making it, and then living it over in memory gave me delightful pauses for mental refreshment.

The other result came about two months later. My most exacting and difficult duty was managing a six-unit apartment building. An agent had once handled the building for us; but with constantly increasing costs, my husband and I decided that we should try to manage it ourselves. My husband had his other business to look after, and practically all the work and responsibility fell on my shoulders. There was a constant turnover of tenants; vacant apartments to rent, redecoration, innumerable repairs, paint jobs, prospective tenants to interview, and the like. This work kept me away from home day after day and even took up many of my evenings.

Seeing my advertisement for a particular apartment, a former tenant, who was moving back to our city, came to look at the apartment. The agent had always spoken favorably of this tenant, and immediately my husband and I made arrangements with him and his wife to manage the apartment house for us.

I know that these two incidents did not just happen. They were the results of my having at least enough faith to keep the gate ajar by daily withdrawing my mind into the deep stillness of God. This was Truth at work in my life.

It is through our mind or soul consciousness that we recognize our needs. It is in the mind that we decide, either consciously or subconsciously, where we shall give most of our time and thought: to our physical needs or to our spiritual needs. Just as we must give conscious daily attention to our material needs if we are to remain physically strong and well-kept, so must we keep our spiritual needs supplied if we are to have gracious and harmonious living.

I believe that I have used a scientific system of prayer. I did not ask for specific things in my prayers. I "took with me" affirmations given in Unity periodicals or I formulated statements of Truth that gave expression to the particular truth that needed to be made manifest in my life.

In the course of a busy day, we may think and hear many things, some of which prove to be distracting. An unpleasant personal experience can take a heavy toll of our physical and mental energy. It is not alone the experience that wears us out; it is the going over and over in our mind of what we said, what they said, what we wish we had said, what we wish we had not said. A daily period of prayer takes our mind off the unpleasant experiences or the hurt feelings and brings us into perfect harmony with God.

It is not always easy to break the continuity of

negative thoughts, but we find it much easier and quicker if we observe a regular time of prayer and meditation. We come to realize more and more that we cannot contact God until we banish completely any thought that seeks predominance in our mind over good.

"Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart."

Our desire should be to "know the truth" as Unity teaches it. Jesus promised us that if we know the truth, the truth shall make us free. Our problem primarily is not the overcoming of a negative condition. Our opportunity is to know the truth. When we know the truth, the truth shall free us from any undesirable condition, and I know of no better way to learn the truth than through daily prayer and meditation.

I bless you with my living word.

Peace be unto you.

The word of wisdom dwell in you richly.

The treasures of knowledge and understanding be consciously yours.

The spirit of power and might be upon you.

The fullness of abundant life satisfy you.

May you be strengthened with all might in the inner man.

The substance of Spirit be your abundant supply.

The joy of love crown your life.——SELECTED

Lift Up Thine Eyes

MABLE HANSEN

I will lift up mine eyes unto the hills, from whence cometh my help.

MANY CENTURIES AGO a gentle shepherd boy tended his flocks on the green hillsides of Bethlehem. He watched sunrise paint the gray dawn with flame and sunset change the sky from red and gold to purple. He marveled at the beauty of the jewel-studded night sky. He saw the moon and the evening stars rise above the distant hills.

Joy filled his heart as he kept his lonely vigil. All these things were the handiwork of his Father in heaven and a constant reminder of His power and glory. Words of praise sang from his lips, and from his lyre rose the sweet music of the Psalms.

All his life David lifted his eyes unto the hills, and always he received help and strength, sufficient even to slay the mighty warrior Goliath.

We all have a Goliath in our lives. To each of us there comes a time when we stand helpless before a seemingly insurmountable problem. Of ourselves we can do nothing, but "I can do all things through Christ which strengtheneth me."

If only we look up in perfect trust and faith, we shall find that God is here beside us and there beyond the eternal hills, the limitless sky, ready to give us the right solution to every problem.

Look up. Look up to God and be guided, as the Wise Men and the shepherds looked up to a star on the night of Jesus' birth and were guided to Bethlehem.

When it seems that your faith must falter in an hour of bitter trial raise your eyes and look up. When your heart is heavy and troubled walk under the night sky, and if you walk with God, as surely as the glorious firmament is His, you will be comforted. In the silent, velvet darkness a voice will say to you, "Be still, and know that I am God." And you will know.

Many times I have walked alone at night and found strength and renewal. I turned my eyes upward, and peace came to me, a blessed peace, as though the hand of God touched me. "My peace I give unto you."

I live in a northern community where there is no church, no minister to give spiritual guidance, but I can walk in God's own cathedral. I look to the big Dipper, so very far away, yet seeming near, to the coldly gleaming North Star. Close beside sparkling Venus hangs a thin disk of new moon. I am in His presence, and it is easy to be still and know.

Not always, of course, is the sky bright and scintillating. At times it is dark and heavy with clouds, lashed by the blizzards of winter, the sudden brilliant ferocity of thunder and lightning. Yet always we have the assurance that the storm will pass, that beyond the clouds are the stars and the coming of dawn. So do our dark times pass, and through faith, with our eyes lifted to meet the sunrise of a new day, we can find happiness.

I remember a night when I walked under a dark, troubled sky, as black and storm-filled as my life seemed at the moment. "Lord, I believe," my heart cried in anguish, "help thou mine unbelief." Then, still and sure I waited, my eyes raised, knowing that peace and reassurance would come to me. Minutes passed, and then the answer came—one tiny star, winking for a brief moment out of the opaque heavens, but it was enough. God had heard and given me His assurance; the brief part in the dark curtain of cloud let one minute spot of brightness shine through, and I knew it was His voice saying: "All is well, my child. I am here." I had lifted my eyes, and He spoke to my weary spirit.

We know, of course, that God is everywhere present in us and about us, but as we look up, we are somehow spiritually raised. Our Lord ascended, and so we look upward. Quite unconsciously we think of heaven as being up, beyond the great blue dome of sky, and when we look up we are lifted up in joy. We raise our voices in hymns of praise, and though we bow our heads as we pray, our supplications go forth to God on the wings of prayer.

Throughout our lives we strive to go upward. Step by step we ascend the ladder of success, and step by step we climb the golden stairway of achievement. When we admire and honor someone we set him on a pedestal in our mind, but when we unkindly magnify his apparent faults and shortcomings we look down on him. So, just as we need to look upward to God, we need also to keep our thoughts upward with our friends and neighbors. Then, we see only the best, in the same way we see the moun-

tain peaks tipped with the gold of sunset long after the valley below is in shadow.

I have a friend who has been blind from birth, yet she keeps her sightless eyes constantly raised. She looks to the sky and the swaying treetops and she is a happy, joyous person, possessed of deep faith. "All the loveliest things I know," she says, "come from above. The gentle rain touching my face, the warm rays of the sun, and the cool breeze of evening. I have never seen the evening star or the great full moon, yet I know they are there and I can feel their beauty, just as I feel and know the power of God."

For some troubled persons, their torment eases as they face the sharp lash of a storm. Raise your face to the bite of wind and rain and the soft sting of snow. Battle the raging elements without, with faith and a prayer in your heart, and the battle within will surely end in victory—the victory of God, "*who* rideth upon the heaven in thy help, and in his excellency on the sky." You will return to the shelter of your four walls, cold and wet perhaps, but with an inner glow of warmth and calmness.

I think the reason the 121st Psalm is a favorite of mine is that for many years I lived in a lovely valley surrounded by high mountains. Every summer some of my friends would climb to the summit of Mount Cheam, which is over nine thousand feet high, but because of a crippled right leg, I could never get beyond a few hundred feet. It bothered me, this inability to keep up with the others, until a very wise friend counseled me to cease my useless efforts. "Climbing the mountain doesn't matter," he

said. "The important thing is to keep your eyes always to the top of it."

Those words became a symbol, and remembering them, I have tried always to keep my eyes turned to the top of the mountain. Looking to the snow-covered peaks has meant seeing the bright side of things, the good that will surely come despite seeming adversity. Most of all, it has meant looking to God, looking upward for all things whatsoever.

Experiences early in life leave lasting and important impressions, and they seem to become more vivid with the passing of time. As a child I lived for one brief year in Whitehorse in the Yukon, and what do I remember of that small settlement on the banks of the wide, swirling Yukon River? I remember the wonderful flashing, ever-changing northern lights, filling the sky with the colors of a thousand rainbows. I see again the bright, almost-midnight sun shining in my bedroom window long after the time when it should have been night and I asleep. But most of all, I remember the low surrounding hills, though I saw them through the coming of but one swift spring. It seemed that the long cold winter did not gradually pass away: it was suddenly gone, and there was spring, warm and sweet, with a crocus wreath in her hair. Actually, the crocuses grew on the hills, and what a thrill to climb the gentle slopes and find them before the last wispy snow had disappeared from under the trees!

Ever since those childhood days I have lifted my eyes unto the hills and to the beauty of the heavens, and Whitehorse, to some people ugly and unattractive, to me is associated with beauty. It is an im-

portant air base now and a town of several thousand persons. Most of the buildings I knew are no doubt gone and the old streets lost in a maze of new ones, but the eternal things of God are not changed. The great aurora borealis still flashes its signal lights; the midnight sun still holds back the shadows of night; and on the low brown hills a yellow crocus still breaks through its snow coverlet to meet the warmth of spring.

How many persons miss the best things in God's world simply because they do not look up and see beyond the high buildings of the city or the deceptive false fronts of a small town! Even some who live as I do, in the wide spaces of the country, fail to see and know. I have watched them, and it is those who are close to God who see most clearly the beauties He has given us. Others, unaware of His presence ever near them, look at the same sky and hill and tree but fail to see the beauty of His works.

A few miles from me lives a neighbor woman. Apart from the hard work and natural hardships of this pioneer country she has had a good and full life. She is a mother of a fine family of sons and daughters who are still near her, though married and in homes of their own. She had a good husband. Sorrow and heartbreak have touched her lightly, and she has had a fair measure of good health. Though never well off financially, neither has she known debt and insecurity. She should be a joyous, thankful person, but she is not. Rather than sunshine she spreads gloom around her, and the chair in which she sits is a judgment seat, from which she

sees only the worst in her friends and loved ones.

She was once a member of my household for a few months, and I found her, despite these traits, to be a basically good and likable person. But she simply never lifts her eyes to God, to the good. When the sun shines it is too hot, or it is sure to rain tomorrow. When it rains it is going to flood the meadows, and the gardens will not grow. And when it does not rain there is going to be no hay crop. Many mornings I would say to her, "Isn't it a beautiful morning?" but never did she agree. The blue sky was just a hoax, and she was sure that the much-needed rain would turn out to be only a sun shower. The lovely little fleecy clouds, playing tag with the wind or floating quietly at the edge of the horizon, were the advance scouts of an impending storm. Our beautiful northern sky is completely lost on her, and the singing of the birds is just an unnecessary racket.

She has never lifted her eyes to God; she has never known faith in His unutterable power or taken His proffered hand. She acknowledges that there is a God, but to her He is abstract and unreal. She has not learned to match her step to His in her journey through life. Naturally her smallest worries become major catastrophes because she strives so hard to solve them herself. She has never placed anything in His hands, knowing the solution to be certain. I pray constantly that she may learn to lean on the everlasting arms.

Another of my neighbors is a rancher and guide, a man who spends practically all his waking hours out of doors. He has never attended services in a

church, but he never fails to admire the beauty of a sunset. He probably knows very little of the Bible and he cannot quote the Scriptures, yet he loves God's creatures—the newborn calf, the startled fawn or moose calf that he comes upon suddenly in the woods. And his neighbors—all of them are his friends, and they know that when trouble comes to them he will be there to lend a helping hand.

Is this man close to God? Yes. He has a close, rather wordless affinity with his Maker. He has a quiet faith that never doubts, because he has lifted up his eyes and he knows.

You may live in the bush country or on the wide-open prairies, where there are no gleaming mountaintops to catch the first and the last rays of the sun, no hills on which to gather the first bright crocus of spring. But, with David, you can lift up your eyes to the good, to the beautiful in all things and in all people, to God.

The Father's Symbol

Grace Meredith

Sunrise dares a challenge to darkness
Each morning, and sends it away.
Dear Father, give us courage to follow
This guidance, that we may do likewise
Each day.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: My mind is free and open. I listen to the inspiration of the Holy Spirit, and I am illumined.

Prosperity: I no longer harbor financial worry. I have faith in the free-flowing substance of Spirit, and I am prospered.

Healing: My mind and body are unfettered and free. I believe in and express health and wholeness in Christ Jesus.

INSTRUCTIONS—

"Let thy soul walk softly, in thee,
As a saint in heaven, unshod,
For to be alone with silence
Is to be alone with God."

In studying the ways of mind we are finding out more and more the great necessity of stilling the outer whirl and stir in order to enter the inner courts of mind, where lie the inexhaustible deeps of God and knowing.

In the little lessons given herewith is a wealth of spiritual food that will help you to attain new illumination, prosperity, and health. Set aside a period each day for the next month to meditate upon each lesson given, and then realize Truth contained therein.

"His lamp shined upon my head,
And by his light I walked through darkness."

As the Christ radiance lights my mind, I see with the inner eye. I find that Truth is the never failing light that illumines my pathway, and I see clearly.

As I awaken to the reality of my being, the light begins to break upon me from within and I know the truth; this is the quickening of my judgment faculty. As this quickening occurs, I find myself discriminating between the good and the evil. I no longer accept the race standards or the teachings of the worldly wise, but I "judge righteous judgment." I know with an inner intuition and I judge men and events from a new viewpoint. "Knowledge comes, but wisdom lingers," sings the poet. This pertains to intellectual development only. I am kindling the inner light, and I speak the word of authority to my faculties. Jesus represents the Son-of God consciousness in me, to whom is given dominion.

Jesus did not let the limited race thought about man keep Him from doing the works of Spirit. He knew that the light of Truth had risen in His consciousness and He was not afraid to affirm it. He went ahead healing the sick and teaching Truth as He saw it. He kept the light shining in His consciousness. The Christ Mind speaking in Him said, "I am the light of the world."

I affirm:

My mind is free and open. I listen to the inspiration of the Holy Spirit, and I am illumined.

God is changeless. It is His nature to give, and His nature is forever the same. He will continue to give eternally. Faith in God is the substance of existence. It is the central equilibrium holding all things in whatever place intelligence puts them.

A close analysis of faith shows that it is the foundation of all that we do. When the mind is centered on the idea of substance long enough and strongly enough, it generates the consciousness of substance, and through the powers of the various faculties of the mind in right relation it forms visible substance.

We bring Spirit into consciousness by affirming its abundance to be the source of our prosperity.

A company of persons gathered in the name of Jesus Christ can build a spiritual place in the ether and make it a continuous spiritual battery, from which rays of energy and spiritual substance can be radiated to believing minds anywhere on earth.

The Christ Mind will take up its abode in such centers of spiritual energy and co-operate with them in broadcasting health, wealth, and spiritual understanding everywhere.

We build up our faith in the free-flowing substance of Spirit by concentrating on the idea that there has been prepared for us from the beginning an interpenetrating, sustaining thought stuff that is showering us with its abundance. Affirm:

I no longer harbor financial worry. I have faith in the free-flowing substance of Spirit, and I am prospered.

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RELIGION

Spiritual consciousness insures health. To attain spiritual consciousness one must be willing to work for it. The first step is to deny all belief in sin, sickness and death. The next step is that to know God as health one must take up the study of the healthy *mind* and make it and not physical appearance the basis of every calculation.

Prayer is a most important factor in this accomplishment; we should realize that in prayer, through Christ in us, we make union with God-Mind, the source of life, health and strength.

Experience proves the power of words to heal. Health is potential in the real of one's being. It can always be demonstrated through the power of the spoken word, endowed with power from on high.

Jesus did not simply believe that the words that He spoke had power to heal. He knew they would heal. His words were pregnant with meaning, they were vital, living words, which carried conviction and which produced immediate results.

Having a body of spiritually electrified atoms, Jesus is able to quicken the bodies of people who attract His presence by believing in Him; He radiates a glorious life that energizes those who have that living faith that never doubts.

By positive affirmations we appropriate the Christ life, substance, and intelligence as ours individually. Therefore, let us affirm:

My mind and body are unfettered and free. I believe in and express health and wholeness in Christ Jesus.

"Today I Must Abide at Thy House"

HELEN DOUGLAS FLIGH

JESUS SPENT only three years disseminating His teaching, but the inexhaustible truths that He scattered abroad have been enriching the world for nearly two thousand years. His teaching is as applicable in men's lives today as it was when He was on earth. Each recorded word spoken by Him is important, significant, powerful. Each recorded experience reveals a facet of Truth needed by someone, by many of us.

A husky young athlete recently suffered a stroke, and now the doctors pronounce him incurable. A friend suggested that he turn to God for renewed courage, strength, hope, and restoration of his health and vitality. Then one day a Truth student was talking to him and she, too, sought to encourage him. She mentioned the love, willingness, and power of God to heal.

The young man had given the idea much thought and made an earnest effort to believe. "I know that God can heal," he said to the Truth student, "but one has to keep his thoughts on such a high plane in order to receive God's help. It sounds irreverent, I know, but I don't find the idea of God that interesting or that magnetic. Instead of my thoughts turning automatically to God, they turn automatically to worldly things. It is only with the most strenuous and conscious effort that I can concentrate my mind on spiritual ideas. When I do marshal my

thoughts into line through study and prayer I can see myself healed. I can believe that I am. But I cannot retain this vision because I do not know how to think about God all the time."

That we cannot keep our minds consciously centered on God every minute of every waking hour should not cause us to despair. There are few persons who, except by strenuous and conscious effort, can concentrate their thoughts on spiritual ideas for long periods of time, because they have been living and thinking on an almost entirely material plane and are endeavoring to make the change that is necessary. But this should not cause us to lose hope nor lessen our faith in our efforts to realize fulfillment of our vision. In the New Testament story of Jesus' meeting with Zacchaeus there is wonderful, inspiring hope for everyone who wants healing, prosperity, peace, and harmony in his life but who feels that in order to receive this good he must spend much time in prayer and silence.

One day Jesus was traveling along a road through Jericho. His fame had spread all around the countryside, and people from near and far were clamoring to see Him. Among the number was a prosperous and influential man named Zacchaeus. Zacchaeus, we are told, was a man of small stature and when he was not able to see Jesus because of the multitude that thronged around Him he ran ahead and climbed a sycamore tree, "for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house."

As Jesus passed by, it was natural for Zacchaeus

to look for Him in the "outer." To Zacchaeus, Jesus represented help. Today He still represents help to many, many persons. But today, do we seek His help in outer things? Do we look for Him among the multitude?

Jesus told Zacchaeus that He would abide in his house. This brings to us the comforting thought that today the Christ abides with us, in our house, the house of mind and heart, even in our body temple.

The promise is, "Seek and ye shall find." As we seek, let us remember the words, "I must abide at thy house." As the old hymn says, "Go not abroad in search of Him . . . But to thyself repair, Where silent reverence reigns within, and thou shalt find Him there."

Early Biblical records indicate how strongly man believed that God was to be found only in certain geographical places. The Hebrews thought that God could be found only in the temples, and in the temples there were inner recesses, the holy of holies, where only the rabbis could enter. In wars when the Hebrews were carried captive to other lands they felt that they were far away from God. When Daniel was in a foreign land he turned his face toward Jerusalem when he prayed, because he believed God was to be found in Jerusalem alone.

When man had partially outgrown the belief that God was a remote Being it remained for Jesus verbally to correct it. "The hour cometh," He said, "when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth

the Father seek to be his worshippers."

We do not believe that God is to be found only in the Temple at Jerusalem. If we are to be healed of our discords, whatever their nature, we must know that the abiding presence of the Spirit of truth is with us in all spheres of our activities. It is not alone the vision we behold while on the mountain of inspiration that lifts us out of pain and sickness and lack. It was not alone what Jesus contemplated and beheld as He prayed on the mountain that enabled Him to say, "he that hath seen me hath seen the Father." It was the abiding consciousness that He brought down from the pinnacle of prayer that enabled Him to perform His great works and that impelled certain persons to seek Him out in the crowds that followed Him.

In the midst of troubled surroundings and varied activity, an ardent Truth student discerned that in order to retain her health, her material possessions, and her powers of discrimination it was necessary for her to observe more regular times of prayer and silence, of concentrated thought on the truth of Being. When her thoughts were arranged in line with Truth she, too, believed in the perfect outcome of all the ramifications of her life. But it was impossible for her, too, to keep her thoughts centered exclusively on God. Nor did she try. She did not always succeed even in getting above the mists and heavy fog of the valleys every day. But she remained true to the time appointed, and at these moments she nearly always remembered that upon the hills and mountains above the sun is shining brightly. Finally, she realized that even in the valleys the fogs

lift and the sun reaches through with all its life-restoring power. She found it divinely true that wherever man is—upon the mountain or down in the valley—God is. Christ is not with us in the valleys to help us make our permanent abode there. But today He abides with us until we get our bearings and come up into the mountain of health, abundance, and harmony.

In prayer and concentration our minds and hearts are purified of all suggestions of error. But we do not feel a break with the divine presence as we arise, take up our cross, and go about our daily activities. Jesus recognized the fact that we live our lives amidst the pull of material surroundings and He did not advise His followers to try to isolate themselves from the world of people and things. In His farewell prayer to the Father Jesus said, "I pray not that thou shouldest take them [the apostles] from the world, but that thou shouldest keep them from the evil *one*." Jesus included in His prayer all His followers through all the ages: "Neither for these only do I pray, but for them also that believe on me through their word."

The fact that Jesus commanded Zacchaeus to come down from the sycamore tree does not indicate that He underestimated the importance of Zacchaeus's being there. It is likely that Zacchaeus would not have seen Jesus had he not ascended into a high place above the teeming multitude. The paralyzed young athlete realized that it was necessary for him to withdraw from the material world around him into the clarified realm of Divine Mind in order to realize the eternal Truth about himself.

Jesus, too, had periods of going up into the mountain of prayer, up above the pain, disease, and poverty with which He constantly came in contact. We, too, must climb above the material thoughts that seek to prevent our attaining the good we desire. But even as Zacchaeus could not remain permanently in the sycamore tree nor Jesus remain cloistered on the mountainside, neither can we remain permanently secluded from the world or experience the sustained feeling of spiritual ecstasy. Jesus would have us "make haste, and come down," bringing with us the awareness of His continuous abiding presence in our lives. He would have us receive Him joyfully into the activities of our everyday life, of our every working hour.

The gift of our understanding of those devoid of vision and the act of restoration are important musts in our lives. "Zacchaeus stood, and said . . . Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

Not many of us have ever willfully taken a material possession from another person. But how often by expressed belief in disease, poverty, jealousy, avarice, revenge, and other negative thoughts we have been guilty of taking from someone his most precious heritage of life—faith and belief in good; belief in health, in joy, in abundance, harmony, in his honesty and virtue and good intentions! How often we rob life of its true meaning, which is to glorify the Christ of God within. To these persons, as well as to those among us who are poor and those who see only sickness and lack and destruction, we

now give of our knowledge of infinite love, our understanding of the Christ consciousness of love.

In their book *Teach Us to Pray,* Charles and Cora Fillmore say, "When we turn toward the omnipresent light of Spirit in faith, our eyes are opened to the astonishing fact that this seemingly material body and these temporal surroundings conceal the immanent God."

The presence of the immanent Christ of God, which is concealed from our physical eyes only by His divine command, is the only living reality in our lives. We do not have to see God with our physical eyes to believe in Him. We need only to remove from our spiritual sight the mesmeric belief in negation that blinds us to His ever-abiding presence. Conscious of the Christ of God constantly abiding with Him, Jesus generated a powerful, productive faith in good that enabled Him to transcend known natural laws. This work was not done just to make an ostentatious display of God's power. Jesus did this to prove to man God's love and His good and perfect will for him who was created in His own image and after His likeness, and to prove the ever-availability of His power.

Today, in ever-increasing numbers, we are beginning to understand that our real lives are in the abiding consciousness of Truth, the continuing, ceaseless increase and energy of love. We realize more and more that we do not have to isolate ourselves from the everyday world of affairs but that in the midst of every circumstance in which we find ourselves we have abiding within us the Christ Mind, our instant access to the wisdom, the love, and the

power that are necessary to sustain us "in the faith," to enable us to quit ourselves "like men."

As we progress in faith and understanding, we come to recognize Jehovah God as a present Being, a force that is always with us to inspire us. Belief in Him sometimes produces expected results, sometimes unexpected results—but always richly rewarding results. Belief in Him grows into wondrous power and results in tremendous changes in our lives and affairs, even as did the faith of those who felt the impact of Jesus' quickening belief in God. But faith in God is a continuing experience. Even a great faith must be tended if it is to be kept alive and to be an ever-present help. Let us always remember that to help us maintain our faith, to keep it warm and vibrant and working we have with us the loving, powerful Christ of God, for He promises "to-day I must abide at thy house."

The Quiet Hours

Pauline Havard

Alone by your hearth fire on a frosty night
Listen for Him, and with the golden burning
Of the bright embers, loneliness will go,
Expelled by the rich wisdom you are learning
In this quiet time that helps the spirit grow;
The friendly firelight and the solitude
Instructing you the silent hours are good.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 4, 1953

UNITY SUBJECT—*The Source of Security.*

INTERNATIONAL SUBJECT—*The Roots of Character.*
—Matt. 15:1-11, 18-20.

1. Then there come to Jesus from Jerusalem Pharisees and scribes, saying,
2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
3. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?
4. For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death.
5. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God;*
6. He shall not honor his father. And ye have made void the word of God because of your tradition.
7. Ye hypocrites, well did Isaiah prophesy of you, saying,
8. This people honoreth me with their lips;
   But their heart is far from me.
9. But in vain do they worship me,
   Teaching *as their* doctrines the precepts of men.

10. And he called to him the multitude, and said unto them, Hear, and understand:

11. Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

18. But the things which proceed out of the mouth come forth out of the heart, and they defile the man.

19. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:

20. These are the things which defile the man; but to eat with unwashen hands defileth not the man.

GOLDEN TEXT—

Keep thy heart with all diligence;
For out of it are the issues of life.
—Prov. 4:23.

SILENT PRAYER—*By keeping the ideals of purity and selflessness before me I make the meditations of my heart acceptable to Divine Mind.*

Tradition has power to influence mankind because of the cumulative authority bestowed upon it by the consensus of the mass mind. Men have confused the voice of tradition with divine law or the tabulation of the eternal verities. In an external sense, the worship of what is old shows itself in the present age in the collection of antique furniture and the treasuring of original manuscripts and first-edition books. The original copy of the Declaration of Independence is preserved, not to perpetuate the contents, which are a matter of common knowledge and copied in histories and reprinted in newspapers throughout the land on Independence Day each year, but simply to preserve the original draft of a docu-

ment announcing the freedom of the American colonies from Old World domination. Thus, we allow the declaration of freedom itself, promulgated by men who were determined to express their own convictions untrammeled by the authority of tradition, to become a tradition.

In one sense, tradition was revered by the Jews more highly than the law itself. Tradition was supposed to be an unwritten code of law given by God to Moses on Sinai. The scribes said, " 'The words of the scribes are lovely, above the words of the law; for the words of the Law are weighty and light, but the words of the scribes are all weighty.' . . . 'He that shall say, There are no phylacteries, transgressing the words of the Law, is not guilty. But he that shall say, There are five divisions in a phylactery, adding to the words of the scribes, is guilty.' " No further proof is needed of Jesus' words, "I came not to destroy [the law or the prophets], but to fulfil." And, we may add, He came to set aside much of the oral law that was held in higher reverence than the written law. The former was, in reality, based on rabinnical interpretations of the Mosaic law and unwarranted additions to it. An unwritten code always tends to become an elastic or expansive authority, sometimes wandering far afield from its original scope or purpose to include subject matter foreign to the intent of the original author.

Acting according to tradition, we accept ready made beliefs and opinions rather than thinking matters through and understanding them before we accept them. Such a procedure prevents the mind from exercising its function of reducing to form the stuff

of divine substance. As long as this function is active in us, it remains true that "ever the inmost becomes the outmost," as it was intended to do. Unless we do our own thinking, we lose touch with reality, and our convictions lack vital force. "We also believe, and therefore also we speak," Jesus spoke with authority in His teaching of the multitudes.

Jesus did not minimize the necessity of washing the hands before eating. What He did was to make clear that the whole ceremonial law, with its distinctions of meats, its ablutions, and its round of external observances, was no longer binding and was about to be abolished. He held that rabbinical tradition had no divine authority; that rather than assisting the observance of the law, as it professed to do, it really abrogated it by affording pretexts for its evasion. Therefore, one who wished to avoid the duty of supporting his parents could do so by vowing that the amount he would give to them belonged to God. He did not have to give it to God; he had only to vow it. The Aramaic word *Corban,* appearing in Mark's account of this conversation, was used by the Jews in the sense of "prohibited," as in the words, "Corban to me is wine for such a time," meaning that he took a vow to abstain from wine. The rabbinical law allowed this subterfuge to defeat the Mosaic law requiring the honoring and supporting of parents.

That the issues of life spring from the heart is made clear in Jesus' interpretation of His statement that defilement is in what comes out of the man rather than in what is taken into the physical body.

Thus, "evil thoughts, murders, adulteries, fornications, thefts, false witness, railings," all infractions of the Mosaic law, are defiling agents, rather than germs and viruses, as our present tradition leads us to believe. Time will prove which of the two is correct, as it proves all traditions sooner or later. We, too, may prove by our complete faith in the power of divine goodness and purity that the one thing needful is co-operation with the one God. With the devotion of the whole heart fixed on the indivisibility of the principle of oneness or unity, we are safe from the assaults of infection from external sources. Modern traditionalism extends the material into even the realm of the invisible, postulating the germ, the atom, the neutron, the electron, and other particles of energy as actuating causes of human welfare or its opposite, disease or adversity, whether physical, mental, or circumstantial.

What our lives shall be depends, first of all, on what we, by our habitual thought, make them. Great men, in whatever age, have understood the truth of the mind's ascendancy over life and have known that true security is self-made. In the second century A.D. the Roman emperor Marcus Aurelius drilled his consciousness in right principles, so that when the time came it might be guided by them, holding that to wait until the emergency would be too late. The keeping of the heart with all diligence is a lifework.

QUESTIONS

1. Is the mass mind the source of tradition, or does Truth undergird it?
2. Why is faith based on traditional teaching a hindrance rather than a help in understanding Truth?

3. Are the sources of defilement physical or mental?
4. Is our present tradition material or spiritual in nature?
5. How are we safe from defilement, both spiritual and mental?
6. Do we make our own security? How can we make the world secure?

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Lesson 2, January 11, 1953

UNITY SUBJECT—*Inheritance and Possession.*

INTERNATIONAL SUBJECT—*Confessing and Following Christ.*—Matt. 16:13-25.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon BarJonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*Through faith I perceive that I share the divine nature.*

When Moses asked by what name he should identify God to the captive Children of Israel in Egypt, who no longer knew the name Jehovah, he was told: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." By this term God designated the universal nature of the life principle; for everyone, great or small bound or free, uses the words "I am" to express his identity. Through this means he identifies himself with his will, his faith, his works, his intentions, his hopes, aspirations, desires, and also his fears. Only a conscious creature, and one possessed of self-consciousness, makes use of this universal symbol of consciousness.

Jesus who, like the prophet Ezekiel, called himself the "Son of man," implied the term I AM in His question, "Who do men say that the Son of man

is?" If He had defined it for His apostles rather than putting it in the form of a question, He would doubtless have said, "I AM, the Son of man, and I AM, the Son of God." In the first place, He would have identified Himself with the human race, which He had come to save; and in the second place, with the divine life principle, which He expressed with saving power and in saving degree. Metaphysically, Christ is the "only begotten Son" of God, the ideal man in God-Mind. The "Son of man" is this ideal man, or God's idea of man in expression. Each of us inherits the divine nature, but we must enter into our inheritance and take possession of the divine by expressing it in our lives. There is no way of possessing it except in expression, for our nature is an inner endowment. Unless we express our true self, we are like an heir who has never heard of the inheritance awaiting him and goes through life deprived of the riches that might be his for the claiming.

The race man lacks a standard of judgment in accounting for excellencies that he does not understand. He not only lacks judgment, but his understanding of reality is faulty. He cannot explain Jesus Christ: "Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." John the Baptist was one of Jesus' contemporaries, and his death took place only after Jesus began His ministry. How his spirit could have entered into Jesus, making of Him a different person, the natural man does not explain. Jesus could have been Elijah, Jeremiah, or one of the other prophets only through reincarnation. Elijah had already been reincarnated in

the person of John the Baptist, although it was Elijah and not John the Baptist who appeared on the mount of Transfiguration.

Jesus was an original entity or individual, just as each one born into the world is a unique expression of the I AM, or life principle. In His case, the expression was perfect and complete; in others it is partial. To demonstrate to us that we, too, can perfect life and live it from its inner center was the work for which He came into the world and the work that He finished. He did not finish the healing of the sick, the feeding of the hungry, or the preaching of truth to the poor. These things still have to be done, and their completion is not yet in sight, nor will they be until the world is remade in the pattern of the Christ Mind. What Jesus finished was the work of perfecting the Son of man in the Son of God, of lifting the one consciousness up to the other and making it one with the supreme Being.

What we must now do is to make His work universal. We are individuals, but we are also citizens of one world; and unless we make our oneness clear to all and bring all men to a realization of their universal welfare through co-operation rather than through strife and conquest, we shall not finish our work as He finished His. His was the task of beginning in a wide, largely unknown world; ours is the task of completing in a world grown small through the expansion of intellectual ideas, the discoveries of scientific research, and the over-all development of human ingenuity. All that we now need is to lose ourselves, our petty, personal interests, and our selfish desires to hold and profit by our material

wealth and creative skills in the larger work of convincing the planet that its destiny as a realm of Godlikeness (the kingdom of heaven) is to be achieved only through universal peace and good will. If this entails the sharing of resources or the interchange of commodities according to the peaceful requirements of the various nations, such sharing and interchange is far preferable to the cosmic cost of perpetual wars and schemes for conquest and subjugation. Ours is the work of convincing the world that peace pays all—both the haves and the have nots—and of inducing them to try a joint plan of peace and good will with mutual helpfulness in real earnest.

QUESTIONS

1. Who uses the I AM and for what purpose?
2. How did Jesus Christ use the I AM?
3. In a metaphysical sense, what is the Christ?
4. How do we take possession of our divine inheritance?
5. What proof have we that Jesus was not a reincarnation of one of the prophets?
6. What work did Jesus finish? What did He leave unfinished?
7. What is our work, and how must we finish it?

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Lesson 3, January 18, 1953

UNITY SUBJECT—*The Glory and Majesty of the Christ.*

INTERNATIONAL SUBJECT—*From Vision to Service.*
—Matt. 17:1-8, 14-18.

1. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up

into a high mountain apart:

2. And he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.

3. And behold, there appeared unto them Moses and Elijah talking with him.

4. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them and said, Arise, and be not afraid.

8. And lifting up their eyes, they saw no one, save Jesus only.

14. And when they were come to the multitude, there came to him a man, kneeling to him, and saying,

15. Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

18. And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

GOLDEN TEXT—*This is my beloved Son, in whom I am well pleased; hear ye him.*—Matt. 17:5.

SILENT PRAYER—*I would be an eyewitness of the majesty of the Christ in the kingdom that is here and now.*

The last verse that precedes the text of the lesson for today (the same order is found in the accounts of Mark and Luke, each in chapter 9 of these Gospels) is in the form of a prophecy or statement by Jesus. It reads: "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom." In the Transfiguration this saying was fulfilled; for the apostle Peter writes in his Second Epistle, "We were eyewitnesses of his majesty"; and the apostle John writes, "(We beheld his glory, glory as of the only begotten from the Father), full of grace and truth." This transcendent experience so convinced the apostles Peter, James, and John of the Christhood of Jesus that they were able to maintain their faith through the Crucifixion, with its terrible and humiliating events that they were to witness with no power to prevent. It was doubtless for this purpose that Jesus took the three apostles with Him when He went up "into a high mountain apart." On other occasions He went alone up a mountain for a night of prayer. Prayer may have transfigured Him on each of these occasions, for the intensity of His concentration and the completeness of His exaltation would always have the effect of perfecting His realization of divine Spirit and of His relation to it. The faces of most persons, in earnest prayer, have been observed to express a peace, faith, and exaltation at variance with their habitual expression, though none but that of Jesus (and of Moses on his descent from Sinai with the tables of the law) has been transfigured with inner light.

An awe-inspiring thought is that in Divine Mind

there subsists infinite clarity, so that no unsolved problem can exist in it. Anyone who succeeds in entering into this consciousness immediately sees the solution of the problems that have theretofore baffled him. The solution may entail adjustment on his part, but he is no longer in doubt of what to do. He sees his way clear before him. In the Book of Exodus Jehovah is represented as having under His feet "a paved work of sapphire stone, and as it were the very heaven for clearness." Such is the transparency of Truth in the sight of divine wisdom. It is the foundation of our faith in the divine.

Jesus called the Transfiguration a "vision." Whether the three apostles beheld His glory through ordinary objective sight or through an understanding that transcended their usual powers—an access of understanding that He had willed them to possess for the moment—we need not here decide. It is sufficient to know that mental exaltation resulting from communion with God in prayer brings light, and this light is a symbol of wisdom and understanding. To be one with the Father through prayer is a goal more to be desired than any temporary illumination of the body from within. If the leaders of the various nations would pray over the problems of world peace and prosperity, other solutions than war and world exhaustion would soon become obvious to them, and together they could work out a satisfactory solution that would leave the manpower and the material resources of the world intact for constructive employment.

Visions and dreams that come to us under the influence of deep feeling must sometimes be made

manifest, unless we understand how to dissolve them by our thought and prevent them from taking form in substance. Of course, we wish to make manifest the visions that come to us from our making contact, however fleeting, with divine wisdom and understanding.

Exaltation and increased spiritual power are of little importance unless we express in service to mankind the new understanding that they bring to us. When Jesus, with the three apostles, descended from the mount of Transfiguration He was at once called upon to heal an epileptic. He not only did this immediately, but He pointed out that the failure of the apostles to effect such a cure was because of their lack of faith. His words, "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?" show that He had expected better results from His careful teaching and example, for in the Christ we find fullness of power that all may use.

QUESTIONS

1. Is the kingdom of heaven that Jesus foretold our present world, transfigured by the light of the Christ love, peace, and wisdom, or is it another far-off world?
2. What effect on a person has his increasing realization of divine Spirit within him and his relation to it?
3. How did the Transfiguration of Jesus affect the faith of the apostles Peter, James, and John?
4. In the realm of mind what does light represent?
5. How can clearer light on present world problems and their solution be obtained?
6. Of what use are exaltation and spiritual power above that of the average person?

Lesson 4, January 25, 1953

UNITY SUBJECT—*Magnanimity Is Christian Greatness.*

INTERNATIONAL SUBJECT—*Christian Humility and Forgiveness.*—Matt. 18:1-4, 15-22.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church, and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

18. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

GOLDEN TEXT—*Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.*—Matt. 18:3.

SILENT PRAYER—*I study to form the habit of magnanimity and of faith in the Highest, that I may be equal to the tests of life.*

The child that has been reared and cared for in a normal manner is great in faith in his elders and in his acceptance of life as good. The steadfast, unfailing love of parents has built up in him unshakable faith in them, so that he accepts their word without questioning. Since he has been carefully shielded from all but the good and the ideal, his faith in these is likewise complete. By reason of the circumstances that love has cast about him, the child knows and believes only in that which is best.

Without a childlike faith in the ideal nature of spiritual reality the mature person cannot realize or express true magnanimity of mind and heart. He must exhibit even greater faith than the child, for he must be able to hold fast his faith in the good after he has observed, if not experienced, adverse or opposite states. "Turning" and becoming childlike in trust and confidence in divine wisdom requires much effort. It requires faithfulness, imagination, will, and other faculties exercised in no slight degree. But the reward is worth all the effort, for it is of the inner man, for the exaltation of character; and the growth is in magnanimity or greatness of soul. This is the true greatness that comes also with service to mankind.

The sophistication of the natural man is the

chief obstacle to his entering into the kingdom of heaven or the kingdom of peace, joy, and the satisfaction of the inner nature. In the kingdom of heaven sophistication is at a discount. It is absent from this realm. Serene confidence in the spiritual reality of life is the open-sesame to divine sonship, which confers on those who aspire to it potential power to grow into the measure of the stature of the fullness of Christ.

Magnanimity is characterized in part by a forgiving nature. Unlimited forgiveness presupposes not an attitude of mind centered in personality, but a mental outlook in which love is the dominant factor. The character that has love as its keynote is the strong, self-effacing character. The self-effacing person can express divine will perfectly and impartially. Divine will is perfect in impartiality, and we are to be perfect in it also.

To be utterly impartial is a high requirement, but we can meet it if we follow the method of Jesus. The first step is to be meek and lowly in heart. Humility may be childlike, but it is likewise the state of mind that is most wholesome for the one holding it. The man who rules his own spirit is a man of poise, clear vision, sound judgment. He is not subject to uncontrollable fits of anger. Malice has no place in his heart. He is impersonal, fair in all his dealings, unselfish, centered in what is right.

Just as no man can quickly cast off all the marks of his early surroundings and home influences, so no man with a mean, petty outlook can burgeon into sudden generosity and whole-souled understanding. The kingdom does not include the holding of

grudges. It means the forgiving attitude of taking a fresh start every morning, of not letting the sun go down on our wrath. Forgiveness is a real factor in solving the problems of life. Our relations with others present our main problems. Our relations with God and with the world in which we live present still others. Our lives cannot be as full and satisfying as they should be until we are conscious of the inner harmony of Being and thus of the approval of the Father. In fulfilling our obligations to others a large tolerance, deep understanding, and true sympathy all have their place. A petty, unforgiving spirit is as much out of place in the community life as in the individual life. Until we are of one mind and heart with our family, our neighbors, and our world, we cannot truly worship the one God.

QUESTIONS

1. What faculty is greatest in the mind of the little child?
2. What does "turning" and becoming as a little child mean?
3. How is greatness of mind and heart developed?
4. Has sophistication any place in the kingdom of heaven?
5. How does a forgiving spirit reveal itself?
6. Can we be completely impartial? If so how?

NIETZSCHE SAID: *A serpent that is unable to shed its skin is doomed to perish. Likewise, those who cannot change their opinions, get out of old ruts, grasp for something better, will as surely perish.*

Silent UNITY

My mind is free and open. I listen to the inspiration of the Holy Spirit, and I am illumined.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

WE RECEIVED your kind letter of September 26, and since that time our little girl has made a complete recovery.

On Monday evening her left ear seemed to close and, shortly after, began to pain severely. This lasted for three hours. By Thursday she was delirious. Thursday night I called you. Her body was sensitive and could hardly stand to be touched. She remained delirious until Saturday afternoon. Since that time she has improved rapidly. Yesterday she said, "My ears are all right again. I can hear just fine."

We are deeply grateful for your help and support at this time.—*Mrs. W. M., Illinois.*

WHEN I was getting ready to come home from a visit in Battle Creek, Michigan, I became ill. Headache, nausea, chills, cold, etc., so that I was obliged to stay in bed. I had taken the book, "God Is the Answer," with me, and while in bed I started reading the chapter, "Dare to Trust God." That chapter seemed to be written just for me. I went to sleep and

when I woke up in an hour or so, my headache and all other ills were gone. The head cold left within a day, and I took my train two days later. My family could hardly believe that I could recover so quickly. When I told them what had happened, they understood.

Each of the books I have read seems to help me understand God's teachings and love. I had never realized before what a load it took off my mind just to bless some difficult problem or unwanted condition.

Through prayer I feel that I have come closer to God and that I can listen and discern His wishes more readily. Your prayers and help have guided me to a better and happier life. I pray that God may bless you all.—*Mrs. D. A. R., Washington.*

Free from Care

I AM WRITING to thank you for your prayers. I wrote you the first of December, 1951, for prayers that I would be free of the habit of smoking. I had tried so often to quit, but would be smoking again before I would realize it. But thanks to God and you, dear friends, I had my last cigarette on the 30th of December; the desire was also gone.

I am so thankful, and my health is so improved. I have gained weight, and my friends are amazed. But with God all things are possible. Thank you again for your prayers and your nice letters and affirmations. I can never repay you for all the help you have given me in the past 26 years.—*Mrs. H. E. S., Canada.*

ABOUT TEN days ago our prayer group wrote, asking your prayers for the safety of a man and his family. They had been taken prisoner in South America. Recently, we learned that they had been released and are back in this country, but as yet, haven't heard the details.

Thank you for your prayers, and may God bless you one and all!—*D. M. H., New York.*

Hearken unto Me.

I CANNOT express in mere words, my deep appreciation to all of you in Unity for your prayers, your blessings, and above all, your words of Truth and encouragement to me in my search for God. I can, in all sincerity, say that "my life has been redeemed from destruction," because I have found that which for years I sought, but could not seem to find. Through your prayers and your books I turned to God within me, and He has brought me out of darkness into the light.

Like a lot of others, I had "blind faith" in God, but now, I feel that my faith is no longer blind, but "seeing faith" and to enumerate the changes in our lives, would fill a book. All I can say is, "thank you and God bless you in all your ways." —*Mrs. W. Y., Michigan.*

Filled with Plenty

THE FIRST of this month, I called upon you and asked for help in my business endeavors. I am very happy and grateful to inform you that your prayers have certainly been answered, and I shall continue to use

the affirmation every day. The inclosure is a small love offering. Please use it in this splendid work. Gratefully yours.—*P. W., Missouri.*

A WHILE BACK I wrote to you for your prayers concerning a home. We were undecided whether to rent another home or stay in this one. We did not think we could possibly buy a home with our small bit of money.

An unbelievable offer was made to us. The man who wanted to sell his home asked only one-fourth of the purchase price down. He also had a clause put in the contract that says if my husband is sick or out of work for a year and cannot meet the payments, we will be taken care of. Better still, the house is a duplex with the downstairs already rented.

Our prayers were truly answered. I cannot express my gratitude to God and to Silent Unity. It is a wonderful warm feeling to know that hundreds of people are in meditation and prayer when I stop for a few moments to thank God for His help. May God bless you for the good you are doing.—*Mrs. J. M., Iowa.*

SOME TIME ago I wrote you concerning the changing of jobs from night work to day work. I must say God has truly answered our prayers. Not only was I given a day job, which is much easier on my physical condition, but, an increase in wages. I truly appreciate His manifestation, through your co-operation. Just continue in prayer with me, that I may be the individual that He would have me be, in order that His name be glorified through my life.

Again I want to thank you for your consideration. —*J. B. M., Ohio.*

He Shall Have Abundance

TO SEE that little prosperity bank on my desk gives me such a happy feeling, and blessings come in many ways. I am filled with joy to know that I am able to send even these small sums to help others learn about Unity. For all of these blessings I am most grateful. God bless you all.—*Mrs. M. E. O., California.*

THE LITTLE STARS on my prosperity bank are all checked again, and I am inclosing a check to equal its contents. I think the drill is doing things for me. I seem to be losing the feeling of insecurity and the need to hoard for the future. I shall continue with the affirmations and my daily study. Each day I see more clearly the pattern of life in all its simplicity and its infinite power.—*Mrs. E. H., Wisconsin.*

Give Unto the Lord

I WANT YOU to know how happy I am. It seems as though I have so much more to give for Christ's work since I have been tithing. I had money given me for my birthday and I gave a tenth of it to God as I always do with any extra money I get. I am glad to do it for my blessings are more than I can name.

I wish I had put my affairs in God's hands years ago. I tried to, but still I wanted to have things go my way. I am so grateful I have learned my lesson.

I like the book of Unity poems and the articles each month in UNITY. God bless you all.—*E. W., Connecticut.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel; Kathryn Boyce, 2054 University

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Highway & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Harold Irving, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, Clarion Lindas, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Malloy, 210 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Alma Morse, 144 Athol

Pacific Palisades—Sue Sikking, 831 Via De La Paz

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Wm Schneider, 4044 8th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Dr & Mrs H P Nicholls, 763 D st

San Diego—Marie Fleming, 441 C st

San Francisco—Robert Hulbert and Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40-B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—F Robinson, 916 Riverside

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweed

Stockton—Grace Swannell, 48 W Popla

Studio City—Herbert J Schneider, 1235 Moorpark

Taft—Della Shutts, 631 North

Van Nuys—Mary Hider, 14416 Victory Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie M Giles, Eagle Hall

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 130 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfie

Hartford—Faith Cornwall, 926 Main

New Haven—Bonnie Adams, Hotel Te

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sandef 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium

Daytona Beach—Mary Huck, 128 B'w

Delray Beach—Frances Jarrell, 415 Atlantic

Ft Lauderdale—Nora Campbell, Wo an's club; Maud Guitteau, 11 NE

Ft Meyers—Ann Werner, 829 1st st

Jacksonville—Wm & Bonnie Grens Lomax at May

Lake Worth—Maud Guitteau, 9 S Di hgw

Miami—May Stoiber, 158 NE 4th

Orlando—Carolyn Parsons, 503 S Ora

Pensacola—Eva Rosencrans, 114 W Gar

Sanford—Carolyn Parsons, Valdez hc

Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Don Iverson, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parrish House
Chicago—W I & Anna Hoschouer; 806 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, YWCA bldg
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Womans' League
Detroit City—Aelola James, 231 Wash

Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA

Buffalo—Lillian Matthews, Statler hotel

Elmira—Fred Beale, 455 W Gray

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns

Great Neck—Emma Jean Sartori, 73 Cutter Mill

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave

Rochester—Elise Rosenburg, 55 Prince

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Russell Kemp, 110 Onondaga A

Troy—Marian Hoagland, 50 2d

Valley Stream—Stella Wrenn, 145 S Franklin

White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High

Canton—Frank Grunder, 203 6th N W

Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9

Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid

Columbus—Joe Jones, 50 West 5th ave

Dayton—Ethel Crouch, 1008 Grand ave

Hamilton—Mary Harding, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Lucy Stringer, 2215 E High

Toledo—Wallace Tooke, 2749 Upton

Warren—Everett St John, Harris Theater bldg, 166 High NW

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg

Muskogee—Ruth Jacques, Equity bldg

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

Okmulgee—Ruth Jacques, 111 E 7

Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel; Adelaide Cotter, 1835 Chestnut

Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 207 Feger bldg

Memphis—Unity, 1911 Madison ave

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler

Dallas—Ruth Gillespie, Cora Crandall, 2030 Commerce & Greenville at McCommas

El Paso—Mabel Peck, 1300 E Rio Grande

Fort Worth—Ruth Johnson, 901 Page

Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Everett—Estelle MacPherson, 2609 Wet-

Olympia—Warren Meyer, YWCA

Pasco—Beulah Scott, 404 N 7

Redmond—Ella Peterson, Redmond Park Log Cabin

Seattle—Donald O'Connor, Arcade bldg

Spokane—Herbert Hunt, 1124 W 6 ave

Tacoma—Warren Meyer, 1012½ A st

Wenatchee—Beulah Scott, Columbia hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Dan Gunderson, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Kenosha—Lu Verna Bauer, Woman's club

Mercer—Ella Beierle, Community bldg

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 812 & W Madison

Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King

Montreal—May Duncan, Ritz-Carlton hotel

Ottawa—May Duncan, King's Daughters bldg, Laurier ave

Toronto—Mary & George Dunning, 2249 Yonge

Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson Llanfair Hall

Easington Village—Thomas Merrington, 11 Sea View, Co Durham

London—Ruth Hacking, 6 Stanhope Terrace, W 2

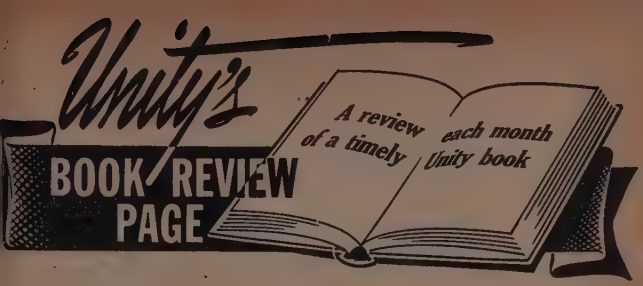
Nr Whitstable—Olive Hacking, 14 Russell dr, Swalecliffe, Kent

Sunderland—Thomas Merrington, C Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Effectual Prayer

BY FRANCES W. FOULKS

Frances W. Foulks had a high vision of absolute Truth, yet she recognized the need of many persons for simple directions in living and praying effectively. "All men travel the path from self to God by way of prayer," she says in the Foreword to *Effectual Prayer*. Each chapter that follows is designed to help the reader pray more effectively. Many chapters are preceded by quotations and poems especially applicable to the subject discussed.

First, Miss Foulks analyzes prayer, stating that "each of us builds his own capacity to receive." She gives ways in which we often limit our capacity without realizing it and shows how we may increase our receptivity. She also offers many ideas regarding our attitude and other important phases of prayer.

In succeeding chapters Miss Foulks analyzes preparation for prayer, relaxation, and other helpful subjects. The last portion of the book is devoted to special meditations and spiritual remedies for particular lacks, such as colds, deafness, and nervousness.

(*Effectual Prayer* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian*	1.00
		German, Spanish, Russian, French, Dutch	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.10
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.50
	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Barky and His Friends (for ages 4 to 8)		1.00
	Crybaby Kangaroo (for ages 4 to 8)		1.00
	Jet's Adventures (for ages 8 to 12)		1.00
	Jet and the New Country (for ages 8 to 12)		1.00
	Jet's Choice (for ages 8 to 12)		1.00
	Teach Me to Pray (for ages 7 to 11)		1.25
	Thank You, God (for ages 3 to 8)		1.25

Greeting Booklets

Challenge of the Dawn, The	.10	Good News, The	.10
Daily Resurrections	.10	Land Is Bright, The	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Preparation for Easter	.10
		Song of Life, The	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Are You Planning to Move?

If you are planning to move or change your address soon, please remember to notify us so that there will be no delay in the arrival of your Unity literature. Be sure to give us both your old and new address and to list all the Unity periodicals that you receive.

By giving us this information you will be helping us to change our records correctly and to send your magazines in time. Thank you for helping us to serve you better.

Appreciates Services of Unity Library

There are many departments and workers involved in handling the large volume of letters that come to Unity School whose work is little known and whose praises are seldom sung. Yet each worker in each department plays an important part in the work and places his own blessing upon the letters and upon the persons who send them.

One such department is the Unity Reference and Research Library. The library serves as a central clearinghouse for difficult questions about the Unity beliefs, material published, Unity authors, and so forth. Student ministers and Training School students use its facilities freely in their work. The letter-writing departments consult its records in answering questions about the history of Unity, material that has appeared in Unity magazines, and many other phases of the Unity work.

Here is a letter from a friend in Oklahoma telling of the help she received:

"I wish to express my gratitude for the services of your Reference and Research Library and the individual who was able to locate the poem

"You Never Can Tell," by Ella Wheeler Wilcox.

"I had searched for this poem for many years, having remembered only one line. I still don't see how the poem

was ever located, since the line I remembered was in the last verse and in the middle of the verse. I regard it as an inspired accomplishment and I want to thank you for taking the time to do this for me. To me it seems important that it was found in the Unity library, because it bears out something that I had already learned—that Unity meets a very definite need in my life."

New Charles Fillmore Book Announced

Because our friends are always glad to know about a new book of Charles Fillmore's writings, we are especially happy to present *Keep a True Lent* for use in the Unity Lenten program for 1953.

For some time the need has been felt for a book planned specifically for the Lenten period, and this need will be met by Mr. Fillmore's new book. All the material in *Keep a True Lent* is taken from Charles Fillmore's writings, some published and some unpublished, and we feel sure that the forty-seven helpful lessons this book contains will give many persons inspiration and guidance during the Lenten period. More complete information concerning the Unity Lenten program and the book *Keep a True Lent* may be found elsewhere in this issue.

Greetings from a Tropical Land

From the Virgin Islands comes this letter telling of the fine work Silent-70 is doing:

"Greetings and blessings from this tropical land of glorious sunshine.

"I wish to thank you fo the literature you recently sen me. I give it where I think i will help. Even in the ol market place, where the na tives sell their produce,

found an old woman reading Unity. I gave her many pamphlets I had on hand, and she was so grateful. The natives make quite a picture with their colorful skirts and

kerchiefs.

"May God continue to bless all the Unity workers."

The work of Silent-70 is made possible through the loving gifts of those who wish to help others in this way. If you would like to have a part in this work, address your offering to the Silent-70 Department, Unity School of Christianity, Lee's Summit, Missouri.

A Bundle of Dynamite

If you are among those who have sent offerings to help in Silent-70's missionary work, you will be interested in reading this letter from a friend in Finland who received Unity literature through this department:

"It was a wonderful treat to receive the package of Unity books. When I went home from the post office I knew I had a bundle of spiritual dynamite tucked under my arm, and it surely is a very inspiring experience to read through the books. They are already in circulation, for as soon as I read them, and sometimes before, I lend them to friends who are eager to learn more about Unity."

The Silent-70 work is helping to bring Truth literature to persons in many parts of the world. This department distributes free Unity publications to more than five thousand institutions in thirty-five countries and sends out more than a half million pieces of literature each year.

Speaker from Headquarters Visits Europe

Some time ago Margaret Conn, of Silent Unity, made

a tour and spoke in several European countries, including England and Germany. This was the first time in the history of the Unity movement that a visiting representative

from headquarters has addressed audiences in Germany.

In a talk to the Unity headquarters workers recently Mrs. Conn told of the good work being done in the countries she visited and she shared many humorous incidents that occurred during her trip. She told of making stops in Ireland, England, France, Switzerland, and Germany and gave some practical advice for travelers. She said that one needs to be adaptable on a trip and able to adjust himself to whatever comes along, including the weather. Mrs. Conn said that her family left Ireland over one hundred years ago, and it was with mixed emotions that she viewed the locality in which her forebears had lived.

"Unity Cake" Served at Tea

Mrs. Conn told of lecturing in a city in Kent, England; the lecture was held in a lovely garden and was followed by a tea served by the members. One elderly woman insisted that Mrs. Conn try her "Unity cake," as she called it. She went on to explain that the recipe called for two eggs, but when she prepared to make the cake she found that she had only one. Because of the scarcity of eggs in England, making the cake presented a problem, and she turned to God for help. Using her faith, she proceeded according to the recipe, and when she broke the egg she found that it had a double yolk. Thus, she was able to bake her "Unity cake."

Visits German Daily Word *Staff*

While in Germany Mrs. Conn visited with the Blenkners, who are in charge of printing *Daily Word* magazine in German. With them she went to visit the shop where the magazine is printed and she had an inspiring meeting with the workers in the printing shop.

Mrs. Conn met and talked with the eighty-five-year-old woman who translates the lessons. When she was forced to leave her fine home in the Eastern Zone of Germany, where she had been a noblewoman, she had just twenty minutes in which to pack. Although she left so much behind, taking only a small handbag, she has no regrets. She expressed the belief that all the events of her life previously had been preparing her for the great work she is doing.

They're Talking about YOU

Ever since the first issue was published over two years ago, people have been talking about *You*. Teen-agers and parents alike say fine things about this magazine.

One mother writes: "Here is the *You* renewal for my thirteen-year-old, and please send a subscription to some other boy. *You* is a wonderful magazine even for grownups, who will be aided in a better understanding of what makes a teen-ager 'tick.' "

A thirteen-year-old writes: "I received my second issue of *You* magazine yesterday; I enjoy it a lot. It is a magazine all teen-agers should have."

There are many fine features about *You* that they praise—the stories that convey the Truth teaching in terms young people can understand; the interviews with young people who have been successful in applying Christian principles; the attractive cover pictures and inspirational photo features; the "Tri-Crostic" puzzle page; the fine youth counseling column; the helpful Bible interpretations in "Between the Lines"—in fact, they like everything about *You*.

Each monthly issue of *You* is carefully prepared and edited with the thought of appealing to teen-agers and giving them the guidance they need to become happy, well-adjusted adults. And *You* is inexpensive, too. A year's subscription, twelve valuable issues, is just $1. Why not order a subscription for your favorite teen-ager today?

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Keep a TRUE LENT

Each year thousands of Truth students take part in the Unity Lenten program and find it a gloriously rewarding spiritual experience.

Unity believes that Lent should be a time of joy for the overcoming of Jesus' resurrection, by which He pointed the way for us to rise above human limitations and find a richer, fuller life.

To give even greater meaning to this year's Lenten observance, a new book of Charles Fillmore's writings entitled *Keep a True Lent* has just been published. This book is designed to give the student a more complete realization of the significance of Lent and to help him express more fully the Christ that is in him.

Keep a True Lent contains forty-seven Lenten lessons, or consecration drills—one for each day of the Lenten period. It includes a study of the Unity approach to and method of observing Lent. It gives interesting facts about Lent as a church observance, and contains articles on health, prosperity, and other subjects that will give an excellent foundation for Lenten study.

With the book you will receive a study-guide booklet "The Unity Lenten Program," which will help you in your Lenten observance. Send for your copy of *Keep a True Lent* today, so that you will be ready when Lent begins on February 18. *Keep a True Lent* is $1 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"The Bible in Eight Pages"

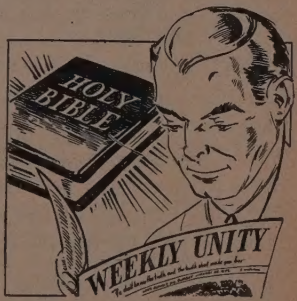
"*Weekly Unity* is a wonderful little magazine, and both myself and my wife get a great deal of encouragement from its writings. *Weekly Unity* is just the Bible in eight pages," writes one of our good friends. *Weekly Unity* readers are enthusiastic in their praise, for this eight-page magazine is a dependable messenger of love and good will that goes out every week to more than two hundred thousand readers.

Weekly Unity guides its readers in right thinking and harmonious living, featuring in each issue the "Things to Be Remembered" column by Lowell Fillmore, and a message from Silent Unity.

Weekly Unity inspires both those new in Truth and those who have studied the Unity literature for many years. All articles and features in *Weekly Unity* are simple and clear in presentation, yet they carry dynamic, practical teaching.

Weekly Unity teaches with its carefully chosen articles that give information and instruction about Truth principles and how to use them, the Unity interpretation of the International Sunday School Lessons, and selected quotations from other periodicals.

Thousands of readers depend on *Weekly Unity* and find in each issue just the message they need. Why not order your subscription today and receive the inspiration and help that *Weekly Unity* gives? A year's subscription for *Weekly Unity*, fifty-two issues, is just $1.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

God Will Provide

"The truest prayer for supply and substance is to know confidently that God will provide," says Frank B. Whitney. And the Prosperity Bank drill, with its systematic plan of saving and building into your mind sound prosperity ideas, can help you develop this confidence.

To follow the Bank drill, you deposit a coin in the Bank each day, bless it with the prayer given in your Prosperity Bank folder, and seek ever to acknowledge God as the true source of your supply. At the end of the seven-week drill period you may use the amount saved to send UNITY gift subscriptions to your friends and thus share with them the good you receive. Use the coupon below to order your Bank today.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-1-5

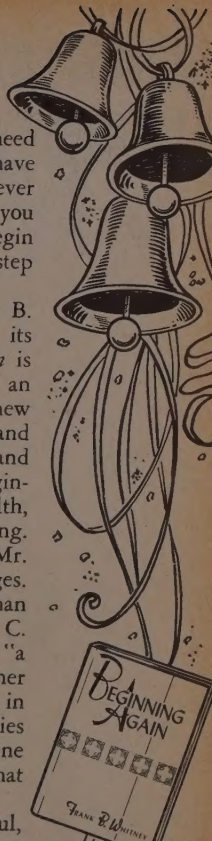
A New Vision - - A New Life

Resolution time is here again. But you need not be discouraged if it seems that you have broken almost as many resolutions as you ever made. Regardless of how many new starts you have made in the past, you can always begin again! And each new beginning puts you a step nearer the perfect life that you seek.

The book *Beginning Again,* by Frank B. Whitney, was written especially to help its readers make a new start. *Beginning Again* is dedicated to you "who would emerge out of an old world into a new; who would catch a new vision and thereby find inspiration, hope, and courage; who will accept peace, health, and plenty." Its seven chapters take up new beginnings in human relations, finances, health, prayer, and other subjects close to daily living. And each chapter is introduced by one of Mr. Whitney's poems and a page of Bible passages.

The author of *Beginning Again* was a man of understanding and compassion. Ernest C. Wilson, in the Foreword, speaks of him as "a man who is wise in the things of the inner life, kindly and gentle and companionable in the things of the human world." These qualities are reflected in *Beginning Again* and combine to make it a readable, human little volume that is rich in wisdom and inspiration.

Beginning Again will give you a cheerful, inspiring message; it will give you courage to make new and higher resolves; and it will fill you with the confidence and faith needed to keep these resolves. *Beginning Again* is priced at $1 a copy.



UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Clear Vision

I did but dream. I never knew
  What charms our sternest season wore.
Was never yet the sky so blue,
  Was never earth so white before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the bough's designs
Of beauty in its leafless lines.

. . .

Break forth, my lips, in praise, and own
  The wiser love severely kind;
Since, richer for its chastening grown,
  I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by Thee prolonged;
But still, with every added year, —
More beautiful Thy works appear!

—*Whittier*